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JOSHUA

AN ANNOTATED HEBREW TEXT

REV. S. FRIEDEBERG, B.A.

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JOSHUA

AN ANNOTATED HEBREW TEXT

WITH

INTRODUCTION, VOCABULARY, GEOGRAPHICAL AND HISTORICAL GLOSSARY AND THREE MAPS

BY

REV. S. FRIEDEBERG B.A.

LONDON
WILLIAM HEINEMANN
1913.

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London : William Heinemann.

Stanford's Geog! Estab!, London.

PREFACE.

The present series of Annotated Hebrew Texts, of which Joshua is the first instalment, is designed to supply the needs of Students preparing Hebrew for University Examinations, and also for the general use of persons desirous of pursuing the study of the Scriptures in the original. It is believed that the Series will meet a long-felt want. Exegesis and Criticism of the English Text are available in Commentaries on many of the Books of the Bible. But there is no series dealing with the actual Hebrew and explaining the grammatical and idiomatical difficulties and constructions in the manner in which the Greek and Latin Classics have been treated.

The annotations therefore in the present volume deal chiefly with linguistic points. Some exegetical notes have been added, especially from the Hebrew Commentaries, where it is thought they would prove of interest or value. It has not always been possible or desirable to avoid references to text-criticism, but where critical notes appear they arise mainly out of the construction of the language, or are given for the purpose of equipping the reader with a knowledge of the views of both sides on the questions at issue.

Joshua has been selected to open the series, that being the book set for certain University examinations in 1912 and 1913.

Liverpool, May 1912. S. F.

INTRODUCTION.

The Jewish Canon divided the Scriptures into three chief sections: — (1) תורה (Torah, Law = the Pentateuch), (2) נביאים (Nebhi-im = Prophets), (3) כתובים (Kethubhim = Writings, Hagiographa). The second section was further divided into (1) Earlier Prophets, (2) Latter Prophets. Joshua is the first book of the former sub-section, the other members being Judges, 1 and 2 Samuel, and 1 and 2 Kings.

The Torah was placed on a higher level than the other divisions of the Scriptures. Its independence and completeness have always been accepted through an unbroken tradition, as well as the independence and completeness of Joshua. But literary criticism draws no line at the end of Deuteronomy, and the modern School connects Joshua with the Pentateuch. It classifies the six books as the Hexateuch, the reasons assigned being the connection of the narrative in Joshua with the preceding books, its kinship in language and often in subject matter with Deuteronomy. Its literary sources are accordingly considered identical with those of the Pentateuch i. e. the composite works founded on the documents J E D and P, which are explained below on page 10.

The title commemorates the principal character of the book. But it takes its name not from its author but from its contents — the partial conquest of Canaan and the settlement of the Israelites therein under the leadership of Joshua. It continues the history of Israel from the death of Moses to the death of Joshua himself. It falls into three divisions, Viz: (1) The Conquest of Canaan (chs. I—XII)

(2) The division of the land among the tribes, (chs. XIII —XXII) and (3) Joshua's two farewell addresses, (chs. XXIII—XXIV).

The book opens with the promise of the continuance to Joshua of the divine aid vouchsafed to Moses (I, 1—9,) and Joshua's command to the people to prepare for the passage of the Jordan and his exhortation to the two and a half tribes to assist their brethren (ch. I). Then follow the despatch of the two spies to Jericho (ch. II), the crossing of the Jordan through the miraculous withdrawal of its waters, and the erection of a memorial of stones in the bed of the river and at Gilgal, (chs. III and IV), the circumcision, the celebration of the Passover and Joshua's vision of the Captain of the Lord's host (ch. V). Ch. VI describes the fall of Jericho after a procession round its walls for seven days, Rahab and her family alone being spared. This is followed by the repulse at Ai through Achan's sin in appropriating part of the "devoted" spoil of Jericho, the subsequent capture of the town after the expiation of his guilt (chs. VII—VIII 29), and the solemn ceremony of reading the Law according to Deut. XXVII (ch. VIII. 30—35). The stratagem of the Gibeonites in effecting an alliance with the Israelites through false representations is next described (ch. IX), then Joshua's great victories over an alliance of kings in South Palestine (ch. X), and a similar coalition in the North (ch. XI). The first part of the book closes with a list of the conquered Kings (ch. XII).

The second half of the book, after a review of the land yet unconquered, opens with the command to divide the whole country among the nine and a half tribes; the possessions of the two and half tribes (Reuben Gad and half Manasseh) East of the Jordan, already assigned by Moses, being fully described (ch. XIII). Accordingly, Joshua and Eleazar proceed to the distribution of the land at Gilgal. Caleb is the first to receive his inheritance

(ch. XIV), then the tribes of Judah (ch. XV) and Joseph — i. e Ephraim and the half tribe of Manasseh — (chs. XVI—XVII). Subsequently at Shiloh where the Tabernacle was first erected, the remaining seven tribes receive their inheritance after a commission of twenty one had been sent to survey, describe and register the territory (ch. XVIII 1—10). The territories of these tribes are described more or less minutely, Benjamin (ch. XVIII 11—28) Simeon, Zebulun, Issachar, Asher, Naphtali and Dan, the subsequent migration of the latter tribe further North also being noticed (ch. XIX 47).

The next chapter records the selection of the six cities of refuge and ch. XXI the assignment of forty eight cities to the Levites. The two and a half tribes return to their possessions on the East side of the Jordan and build an altar on its banks in evidence that they form part of the people of the Lord in spite of their settlement beyond the river boundary of Palestine (ch. XXII).

The third division of the book consists of Joshua's two farewell addresses (chs. XXIII, XXIV), an account of the renewal of the covenant at the Assembly (XXIV, 25—28) and the Book closes with the deaths of Joshua and Eleazar and the burial of the bones of Joseph at Shechem (ch. XXIV. 29—33).

Such in outline is the story of the Book of Joshua. The narrative covers a period (see ch. XIV, 10) of about seven years. The Book contains no chronology, and no indication as to the date of the invasion. Jewish tradition fixed it approximately at about 1400 B. C. and this date would be supported by the Tell el-Amarna Tablets[1] if the

[1] The Tell el-Amarna Tablets which were discovered in 1887 and are over 300 in number form part of the official correspondence of the Egyptian King Amenophis IV and his father with the Kings of Babylonia, Assyria and other states in Western Asia and especially with Egyptian officials and vassals in Palestine. They throw a vivid light upon the conditions in those countries and particularly in Palestine about 1400 B. C. (See Sayce pp. 115—119 or Bennett pp. 47—55 for a fuller account.)

identification of the "Khabiri" named therein with "Hebrews" be correct. Expert opinion is, however, divided on the point the preponderance perhaps being adverse. (Sayce, 4 Bennett, 44). Professor Petrie's discovery at Thebes in 1896 of the inscription of Me(r)neptah King of Egypt, son and successor of Ramses II, throws some light on the point. The inscription engraved on the back of a huge granite stele is deciphered as a Hymn of Praise in celebration of Me(r)neptah's victories. It enumerates Israel amongst other Palestinian peoples conquered by him. "The people of Israel is laid waste."[1] Assuming that the word rendered 'Israel' is a correct translation (Budge, History of Egypt throws some doubt on it) it would follow that the Israelites were already established in parts, at least, of Palestine by 1250 B. C. and the entrance into Canaan might accordingly be fixed as scarcely later than the beginning of the 14th century B. C. or end of the 13th century B. C.

Hebrew Tradition generally ascribed the authorship of the Book—with the exception of the concluding five verses-to Joshua (Tal. Bab. Bath. 14b) but the 15th century Commentator Abarbanel claimed a later date for the composition on account of the historical anticipations in the Book (see notes chs. XIV, 63. XIX, 47). This view may be said to fairly represent the conservative position to-day which regards the work as a compilation, prior to the establishment of the Monarchy or not long after, from documents composed by Joshua or his contemporaries.

It is not the object, nor is it within the scope, of this work to discuss in any detail the many and difficult problems connected with the date and authorship of Joshua, but to indicate to the student the general position of the two Schools and to refer him to the authorities for a full

---

[1] "Six Temples at Thebes", Petrie and Spiegelberg. Quaritch, London, 1897.

discussion of the question. Keil's defence (Introduction) of the early authorship and unity of the Book might be read with advantage and it must be conceded that his arguments based on literary and historical grounds are not to be lightly set aside.

Similarly, in briefly defining the "critical" view, no attempt can be made to give the grounds on which the theories rest. For these, the student is referred to the articles "Joshua" in E. B., D. B., and J. E., to Wheeler Robinson's Introduction to Joshua in the Century Bible, to Driver's Introduction L. O. T., to Bennett in S. B. O. T. or to the larger works of Dillmann and Steuernagel. But, with full acknowledgment of the great work accomplished by modern scholarship for Bible knowledge, one word is, however, desirable. The assumptions for the resolution of the "Hexateuch" into the basic documentary elements J E P and D and their various redactional combinations and for the date and inter-relation of each, should not be accepted as axiomatic. The last word cannot be regarded as uttered on this point. If the redactional theory is true in all its complexity, the result is surely an instance of very clumsy editing. Speaking generally, the impression is created that this criticism has tended to view the Biblical writings from the standpoint of modern literature and to interpret the literary labours of Eastern authors by European methods of thought and work. Thus the presence in Joshua of "doublets" i. e. parallel narratives and repeated descriptions of the same events as an indisputable proof of a double authorship makes insufficient allowance for the Oriental tendency to repetition and to breadth and fulness in style. Rare—even irregular—grammatical constructions can not always and necessarily point to the work of a redactor to whose hand also are so frequently assigned the passages and omissions that tell against the different theories (see the notes ch. XIII. 14, XXII et al.). With this prefatory note of caution, the following statement is given of the

present position of Higher Criticism in regard to the authorship of Joshua.

The Book is a compilation from the same sources i. e. J E JE D and P (with additions and emendations by various editors or redactors denominated by the symbol R), that are given as the origin of the Pentateuch.

A brief explanation of these terms may be serviceable to some readers. J and E respectively stand for the two parallel documents that, it is said, were composed from the laws, customs, traditions of the people; the former in Judah, the latter in the Northern Kingdom (Israel or Ephraim) between the 7th and 9th centuries B. C.

J = the Jehovistic or Yahvistic document because of its use of Yahveh (Jehovah) in Genesis.

E = Elohistic on account of its preference for Elohim in the same book.

Subsequently J and E were combined into a single work denominated JE by an Editor or Redactor, who inserted phrases or rewrote passages on the basis of the early documents. About the same time, circa 620 B. C., in the reign of Josiah King of Judah, the Book of Deuteronomy was promulgated having been composed a little earlier, and the symbol D represents the work of this author. P stands for the Priestly document which, mainly devoted to ritual legislation, was compiled by Priestly writers during and after the exile in Babylonia. JE and D were afterwards united by Editors writing in the spirit or language of D, the result being the composite document denoted JED. Finally JED and P were combined about 440—400 B. C. by priestly redactors, the resulting compilation being the Hexateuch. The majority of critics agree that Joshua was separated from the Pentateuch after JED and P had been combined "in order to emphasise the Mosaic authorship of the Law" (Bennett), while there is a minority view that the JED and P portions of Joshua were combined by another and later hand than the Editor who combined the same

documents in the Pentateuch. On the other hand, there is also this fairly general agreement: that while in the Pentateuch P is the framework to which JED is fitted, in Joshua JED is the framework into which P was worked by a priestly redactor.

The chief portions of the narrative of the Conquest from ch. II—XI, XVI, XXIV and fragments in other chs. are assigned to the earliest sources J, E, and JE. The hand of P is discerned in the details of the division of the conquered land (chs. XV, XVII to XXI and perhaps XXII) with some insertions in the earlier chapters e. g. III, 4. IV, 13. 15—17, 19. V, 10—12. VII, 1. IX, 15b and 17—21. The Deuteronomist, D or Rd (Editor writing in the spirit or language of Deuteronomy) is seen in whole sections as ch. I. ch. X, 27—43, ch. XI, v. 10—end of ch. XII, ch. XXIII, expansions of the narrative throughout the story, the emphasis on the completeness of the conquest of Canaan and the general colouring of the book.

Such in broad outline is the theory of the evolution of the Book of Joshua. But while there is general agreement on the main points, the critics differ very widely as regards the details of the combinations and of the redactors who are considered to have assisted in fashioning the book to its present shape. Steuernagel, for instance, insists that a Deuteronomist author (not the author of the whole of Deuteronomy but D^2 (the author of Deut. I—III) is the main source combined with P, to which a redactor (Rp) ([1]) added the JE portions. Some scholars hold that the separate documents J and E were not accessible to the compiler of the Book and that with the exception of a few fragments, the analysis of JE into J and E is not practicable. Others—Bennett, Holzinger—attempt the analysis. The former assigns the different parts to eleven documents and editors, and he indicates the varied sources, redactions

[1] Editor writing in the spirit or language of P.

and adjustments by printing them throughout the text in different colours. The effect of this polychrome arrangement is certainly to impress with the daring nature of the scheme.

The problem (i. e. of distinguishing the sources of the Book) "has proved more difficult than might have been anticipated" (E. B.) and it is questionable whether the Hexateuch hypothesis has not added to the difficulty. As already noted above, it is generally agreed that the different sources are differently worked up; "in the Book of Joshua, P does not occupy the regulative position nor supply the framework as it does in the Pentateuch" (D. B.) while the orthographic differences in several important details (i. e. the absence of the archaic forms of הוּא for היא, of נער for נערה, of האל for האלה and the use of קנוא for the uniform spelling of קנא in the Pentateuch) are also considerations that tend to weigh against the original unity of the Pentateuch and Joshua.

These problems of source and compilation are "perhaps unsolvable" (D. B.). But Archaeological discovery in the East has already thrown much light on the conditions of the far-off past and induced a modification of previously accepted views, and the spade of the excavator may yet furnish evidence for a more certain assignment of the date and other circumstances of the compilation of this Book.

TEXT.

The frequent use of the terms Masorah, Masoretic, in the annotations makes a word in explanation desirable. Masorah = handing down, tradition. It signifies the system of critical notes on the external text of the Bible handed down by Tradition through the Jewish Academies.

These notes are found in the side margin or foot of the pages, or at the end of the Hebrew copies of the Bible. The Scholars who collected and committed the notes to writing are called the Masoretes and the object of their labours was the preservation of the text in its correct form and the prevention of mistakes and attempts at correction on the part of copyists. It was they who, between the second and eighth centuries finally fixed the Hebrew Text of the Bible (therefore denoted MT) in its present form. Prior to this period, the consonants alone were written in the Hebrew MSS. The vowels were supplied by the reader — a less difficult task than may appear to the Western mind, since some of the consonants (i. e. אהוי) are also vowel letters. The Masoretes invented the vowel points, probably about the 6th century, in order to stereotype the correct pronunciation for succeeding generations.

They did not introduce any change into the reading; but, by means of the sound-values assigned to the points, fixed the pronunciation in accordance with the highest tradition and authoritatively accepted judgment of the time. To the Masoretes also are due the Hebrew accents, the marks that may be noticed on the top or below the words. They have a three-fold significance. They mark the tone syllable in each word; they are punctuation marks showing the sense and logical connection, and representing pause, emphasis, emotion; and they are also musical accents for the cantillation of the Scriptures in the Synagogue by which the Reader's tones are modulated according to the significance of the words and phrases and their relation to each other. For fuller information on the work of the Masoretes the student is referred to the J. E. under the article "Masorah".

As the Masoretes dealt with the consonantal text only, in some cases a different sense may be obtained by a different combination of vowels. An instance is discussed (ch. IV, 24).

The ancient Versions[1] especially the Septuagint supply a basis of comparison of the texts from which they were translated with the MT; but the comparison is not always of a constant value owing to the freedom amounting to paraphrase which the Greek translators sometimes permitted themselves and the ignorance of Hebrew usages occasionally manifested. The text of Joshua is considered to be in a good condition; the chief variations in the VV are noticed in the Annotations.

Exegesis, except where it arises from the consideration of grammatical forms and usages of the language is outside the scope of this series, but a word may be added by way of general observation on the religious sentiment of the Book. Conclusions are drawn by some annotators as to the survival of the belief in Magic and of fetishism from e. g. the circumstances at the crossing of the Jordan, the placing of the feet on the necks of the conquered kings (ch. X, 24) and Joshua's appeal to the stone as a witness to the Covenant. But see the note on ch. XXIV, v. 27 for an instance of the strained interpretation of passages which these deductions sometimes involve. Similarly, the Achan incident may appear to bear analogy to a "Polynesian taboo". But the explanation that the property of Jericho, the first city to fall to the Israelites, should be set aside for the Tabernacle as the first fruits offering of the Conquest has the advantage of naturalness and logical connection; and there still stands out as the significance of the story, the lesson of the power of "individual selfishness and avarice to wreck the enterprises of the community."[2] The underlying religious spirit of the Book, it is almost unnecessary to remark, is the sense of Divine Guidance and the summons to obedience to a Higher Will, especially prominent, as is appropriate, in the opening and closing

[1] The various Greek Translations, the Latin or Vulgate, and the Syriac or Peshitta; also the Targum or Aramaic translation.

[2] G. A. S. in D. B.

chapters. The fine conception of Joshua's vision (ch. V), attributed by Bible critics to the earliest documents, forms a fitting prelude to the great work that lies ahead. It is a masterly touch, revealing in a flash the workings of the leader's mind as it is more fully unfolded in the course of the story. "It is a noble illustration of the truth that, in the great causes of God upon the earth, the leaders, however supreme and solitary they seem, are themselves led.

* * * * * * * * * * * * * * * * * * *

The sense of supernatural conduct and protection, the consequent reverence and humility, which form the spirit of all Israel's history, have nowhere in the Old Testament received a more beautiful expression than in this early fragment."[1]

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[1] G. A. S. in D. B.

LIST OF ABBREVIATIONS AND REFERENCES IN THE NOTES.

For the Symbols of the Literary sources see the Introduction.

Abarbanel	= Isaac Abarbanel or Abravanel, 15th Century Spanish Statesman, and Commentator on the Historical Books of the Bible.
Ad loc.	= On the passage.
Bennett	See S. B. O. T
C. B.	= The Century Bible (Joshua, by H. Wheeler Robinson).
Cf.	= Compare.
Consec.	= Consecutive.
Constr.	= Construct and Construction.
Dav.	= Davidson's Hebrew Grammar.
Dav. Syn.	= Davidson's Hebrew Syntax.
D. B.	= Hasting's Dictionary of the Bible.
Dillmann	= Dillmann (Numeri, Deuteronomium & Joshua) 1886.
Driver	= "Use of the tenses in Hebrew". Driver.
Driver Introd.	= Driver, Introduction to the Literature of the Old Testament.
E. B.	= Encyclopaedia Biblica.
E. H. H.	See Sayce.
Ez	= Ezekiel.
Et al	= Et Aliter (and Elsewhere.)
Ezr	= Ezra.
Gen.	= Genitive and Genesis.
Ges.	= Gesenius-Kautzsch Hebrew Grammar (Translated by Collins & Cowley). Clarendon Press.
Ges. Lex	= Hebrew & English Lexicon based on Gesenius, edited by Brown, Driver & Briggs, 1906.
Harper	= Harper's Elements of Hebrew.
H. G. H. L.	= Historical Geography on the Holy Land (G. A. Smith) 1897.
Hiph.	= Hiph'il.
Hith	= Hithpa'el.
Impf.	= Imperfect.
Impr.	= Imperative.
Inf.	= Infinitive.

Jastrow	= Jastrow's Dictionary of the Targumim, the Talmud &c. 1903.
J. E.	= Jewish Encyclopaedia.
K. H. B.	= Biblia Hebraica edited by R. Kittel (Joshua-Driver).
Kim	= David Kimchi (Qimchi) Hebrew Grammarian & Exegete, (1160—1235).
Keil	= Keil & Delitzsch Commentary on Joshua.
K'li Y'qar	= K'li Y'qar (the precious Jewel) Samuel Laniado's Commentary on the Historical Books (17th cent.)
LXX	= The Septuagint.
MI	= Inscription on Moabite Stone.
Mid. Tan.	= Midrash Tanchuma (4th Century).
Mid. Rab. Gen.	= Midrash Rabbah (Great) on Genesis.
MT	= Masoretic Text.
Niph	= Niphal.
Pesh.	= The Peshitto or Peshitta, the Syriac Version of the O. T.
Pf.	= Perfect.
Pi	= Pi'el.
Praeg. Cons.	= Pregnant Construction.
Ptcp.	= Participle.
Pu.	= Pu'al.
Ralbag	= The Commentary of Rabbi Levi Ben Gershon (14th cent.) on Joshua.
Rashi	= The Commentary of Rabbi Shelomo Izchaki, the famous exegete. (11th century).
RV.	= Revised Version.

Sayce also quoted as E. H. H. = Early History of the Hebrews, Sayce 1899.

S. B. O. T. Also quoted as Bennett = TheBook of Joshua edited by W. H. Bennett in the series of "Sacred Books of the Old Testament" 1899.

Sifre	= A Midrashic Commentary on Numbers and Deuteronomy.
Tal. Bab. Bath	= Talmud Babli, Treatise Baba Bathra.
Tal. Chullin	= „ „ „ Chullin.
Tal. San.	= „ „ „ Sanhedrin.
Targ.	= Targum (Aramaic translation of the O. T.)
Wright	= Wright's Comparative Grammar of the Semitic Languages.
VV	= The Versions.
VV	= Verses.
וג	= וגומר = etc.

יהושע

JOSHUA

ANNOTATED TEXT

CHAPTER I.

(1) וַיְהִי אַחֲרֵי

ויהי. The Imperf. with vav. conversive or consecutive as the historic tense, requires as a rule an introductory Perf. But the formula ויהי "And it came to pass" is very frequent at the beginning of a narrative or of a new section by way of loose connection with what has preceded; compare, however, the opening of the Book of Esther. The construction is almost always used with an adverbial (generally temporal) clause introduced by some such word as כי, כאשר, אחרי (as here), or by the particles ב, כ with the Infinitive or word denoting time—cf. infra, 15, 18 בבאה; 23, 1 ויהי מימים רבים; Gen. 19, 17 ויהי כהוציאם; 21, 22 ויהי בעת ההיא.

The effect of the construction is to render by two coordinate Clauses an English sentence compounded of principal and temporal or circumstantial clauses. "And it came to pass after the death of Moses ..... that (Hebrew. *and*) the Lord etc." cf. Ges 111, g, Dav. Syn. § 51, Driver § 78. ויהי is apocopated (shortened) for the full form יהיה. The shortened form is always used, — when it exists, — with the vav consec. This vav requires strong Daghesh in the following letter but is omitted from י when the latter is pointed with ־ִ .

אחרי Lit. constr. plu. "Hinder parts". cf. Sam. 2, 23. As a prep. of place or time (behind, after) more usual than the sing. אחר. The form may be explained as a plural

מוֹת מֹשֶׁה עֶבֶד יְהוָה וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ בִּן־נוּן

of extent. Kim ad loc. Ges. § 124a. cf. סביבותי, סביביו Ps. 50, 3. ביניכם infra 3, 4.

מות Constr. of מָוֶת. A segholate noun from Ayin Vav verb. With many Segholate nouns from Ayin Vav and Ayin Yod verbs, the ו and י coalesce with the preceding vowel in all states except the abstract. Cf. תָּוֶךְ, תּוֹךְ.

יהוה. The Tetragrammaton. The name of God never pronounced by Jews — (except in the Temple Days by the High Priest on the Day of Atonement) — on account of the holiness in which it was held. It was accordingly punctuated by the Masoretes with the vowels of אֲדֹנָי (except of course with Sh'va instead of Hateph) and the pronunciation of that word is always substituted by Jews for יהוה whenever it occurs. When, in the Text, the word אדני precedes יהוה, the vowels (and by Jews the pronunciation) of אֱלֹהִים are used e. g. infra 7, 7.

With the prefixes ב, ל, מ, ו we have בַּיהוָה, לַיהוָה, מֵיְהוָה and וַיהוָה = וַאדֹנָי, בַּאדֹנָי, לַאדֹנָי, מֵאֲדֹנָי and וַאדֹנָי. The pronunciation of יהוה as Jehovah i. e. the combination of the consonants of יהוה with the vowels of אדני is a jarring hybrid that is both historically and grammatically incorrect. The pronunciation accepted by modern Scholars is יַהְוֶה. According to some, this form is the Impf. Hiph. of הוה (an archaic form of היה) meaning "He who causes to be, brings to life, the Creator". But most regard it as the Impf. Qal (ֶ is the original vowel under the preformative of the Impf. Qal) meaning "He who is, the Unchangeably existing one, the Eternal", a significance also more in accordance with the views of the Hebrew Commentators.

עבד יי For this designation of Moses cf. Num. 12,7. Deut. 34, 5. 1. Kings 8, 56. Ps. 105, 26 etc.

בִּן־ Constr. of בֵּן. The more usual form is בֶּן; but always בִּן in the combination בן־נון as here. cf. Jonah 4, 10.

מְשָׁרֵת מֹשֶׁה לֵאמֹר: (2) מֹשֶׁה עַבְדִּי מֵת וְעַתָּה קוּם עֲבֹר
אֶת־הַיַּרְדֵּן הַזֶּה אַתָּה וְכָל־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר
אֲנֹכִי נֹתֵן לָהֶם לִבְנֵי יִשְׂרָאֵל:

משרת משה. cf. Ex. 24, 13. Num. 11, 28. The Pi. Ptcp. of שרת used frequently as a noun.

לאמר See note 3, 3.

2. משה עבדי "Moses my servant". "Not all who call themselves Servant of the Lord doth the Supreme himself so designate". Sifre.

קום עבר. Immediately before another imperative without the copula קום = an interjection, Come! pass over. Cf. note on 5, 2.

הירדן Always with the article except Ps. 42, 7 and Job 40, 23. Proper nouns, names of persons or countries, are as a rule without the article. Many names of places, however, were originally appellatives and frequently retain the article.

הירדן Perhps. the descender (from ירד) or the drinking place. Ges. § 125e; cf. הלבנון = the *white* mountain, העי = the Mound. השטים. The *accacia* (wood).

לבני ישראל Defines the preceding pronoun להם. Omitted by LXX. but this is by no means an unusual construction. An anticipatory pronoun sometimes precedes the object or even subject, which is then in a kind of apposition to the pronoun. Cf. Num. 32, 33 for an example similar to text להם ..... לבני גד. Ez. 10, 3 בבאו האיש "when he came, the man." Ex. 2, 6 ותראהו את הילד "And she saw him, the child" Ges. § 131k and n. Dav. Syn. 29, Rem 7 for a number of illustrations.

(3) כָּל־מָקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־רַגְלְכֶם בּוֹ לָכֶם

3. כל־מקום. כָּל, the usual constr. form of כל and, with rare exceptions, toneless, as here.

מקום. Lit. "standing place"; gen. "place". From root קום, by addition of מ, a letter frequently so used.

Nouns thus formed by prefixing מ express—

(1) The place (or time) in which an action is performed; e. g. משכן, dwelling place; מזבח, altar; מלון, lodging place.

(2) The instrument by which it is performed, מפתח, a key.

(3) The subject of the action, gen. by means of the Pi'el or Hiph'il Part. משחית, destroyer; מָכְסֶה, covering.

(4) The object of the action מאכל, food; מַתָּן, gift.

(5) Generally, any embodiment of the action, the idea of time and place having apparently passed into a definition of the action—משפט, judgment from שפט; מגפה smiting from נגף.

בו . . . אשר. When the antecedent is expressed (here כל מקום), אשר may be regarded as merely a connecting word (not a rel. pronoun) between the principal and relative clauses. The subj. or obj. of the relative clause is a pronoun referring back to the antecedent which, except it be in the nom. or accus., is to be expressed. Here it is contained in בו. Lit. = "Every place that the sole . . . treads on it." Cf. 3. 4, אשר תלכו בה, "that ye may go in it" = in which ye may go. Cf. גוי אשר לא ידעת את לשנו A nation that ye do not know his tongue = a nation whose tongue, etc. The retrospective pronoun is frequently expressed when it is direct obj.; cf. *infra*, 2, 10, אשר החרמתם אתם = That ye did destroy them = whom ye did, etc., 7, 14, אשר ילכדנו י'; infra 21, 9 etc.

When the antecedent is not expressed, אשר often = "he who", "they who", and is capable of construction with verbs and prepositions; cf. Gen. 49, 1, את־אשר יקרא אתכם I will tell you *that which* shall befall, and Gen. 43, 16 ויאמר

נְתַתִּיו כַּאֲשֶׁר דִּבַּרְתִּי אֶל־מֹשֶׁה׃ (4) מֵהַמִּדְבָּר וְהַלְּבָנוֹן
הַזֶּה וְעַד־הַנָּהָר הַגָּדוֹל נְהַר־פְּרָת כֹּל אֶרֶץ הַחִתִּים

לאשר, he said *to him who* was. Infra 2, 10 ואשר עשיתם, *and that which*. Dav. Syn. § 9 and 10.

נתתיו Observe that the addition of a pronominal suffix, drawing the accent forward from the penultimate in נתתי, causes the loss of the pretonic vowel under ג. An open (changeable) vowel two places from the tone becomes — unless marked by another accent or the secondary accent Metheg ֽ.

4. מהמדבר The full form of the preposition מן is more usual with nouns having the article. Cf. Deut. 11, 24 where the phrase is מן המדבר.

The wilderness referred to is that to the South of Palestine, and answers, as a Southern border, to Lebanon in the North; and the survey thence goes East to the Euphrates and West to the Great Sea i. e. the Mediterranean.

והלבנון הזה. For the article see note v. 2. "And (from) Lebanon yonder". The use of the demonstrative probably shows that some portion of Lebanon was visible from the Israelitish Camp; or it merely indicates that the locality was well known to the people addressed. It adds vividness to the narrative. Cf. זה סיני Jud. 5, 5, זה עני Ps. 34, 7. Kim ad loc. The verse is reminiscent of Deut. 11, 24 where the phrase "All the land of the Hittites" does not occur. LXX omits it here.

ועד הנהר. The ideal limit of Israel's dominion.

כל ארץ החתים. The Hittite Kingdom was in the N. and N. E of Syria between the Orontes and the Euphrates with its Capital at Kadesh on the first-named river.

The term is used here loosely for the inhabitants of Palestine generally, and is probably suggested by the proximity of the word Euphrates as the Eastern boundary of

וְעַד־הַיָּם הַגָּדוֹל מְבוֹא הַשֶּׁמֶשׁ יִהְיֶה גְּבוּלְכֶם׃ (5) לֹא־
יִתְיַצֵּב אִישׁ לְפָנֶיךָ כֹּל יְמֵי חַיֶּיךָ כַּאֲשֶׁר הָיִיתִי עִם־מֹשֶׁה
אֶהְיֶה עִמָּךְ לֹא אַרְפְּךָ וְלֹא־אֶעֶזְבֶךָּ׃ (6) חֲזַק וֶאֱמָץ כִּי אַתָּה
תַּנְחִיל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי לַאֲבוֹתָם
לָתֵת לָהֶם׃ (7) רַק חֲזַק וֶאֱמַץ מְאֹד לִשְׁמֹר לַעֲשׂוֹת כְּכָל־
הַתּוֹרָה אֲשֶׁר

Israel's inheritance. 'Hittite' in this connection is a rare usage, but there are references in the Pentateuch to settlements of Hittites in parts of the country. Cf. infra 3, 10; Gen 10, 15 and 16; 23, 10; Num. 13, 29; further, Ez.16, 3. Cf. also Sayce E. H. H. pp. 55 and 56.

5. עִמָּךְ. Pausal (m) form for עִמְּךָ.

ארפך. Hiph. Impf. 1st pr. sing. (רפה "to sink". See Vocab.), ארפה with pronom suffix.

אעזבך. Impf. 1st pers. sing. אעזב with pronom suffix of the 2nd pers. The Daghesh in the final ך represents an omitted נ. This letter called the Nun Demonstrativum having emphatic force is often inserted before the sing. pronominal suffixes attached to the impf.

אֶעֱזָבֶךָּ for אֶעֱזָבְנְךָ Dav. § 29, Wright p. 194. Cf. Ps. 50, 23 יכבדנני where the נ is *not* assimilated.

6. חזק. Be strong i. e. be confident.

וֶאֱמָץ. The usual pointing of the conj. is וְ but when preceding the Hateph vowels (ֱ ֲ ֳ) vocal Sheva changes to the short vowel contained in the Hateph.

לאבותם. For the apparently sing. suffix attached to plural form, see note on 4, 21.

לתת. תת = Inf. Constr. נתן. Immediately before the tone-syllable, Sh'va under the inseparable pronoun (ל, כ, ב) frequently becomes ־ Ges. 102.f. Cf. לָרשת לָבוא Infra v. 11.

7. רק. Explaining the exhortation and specifying its especial application.

צִוְּךָ מֹשֶׁה עַבְדִּי אַל־תָּסוּר מִמֶּנּוּ יָמִין וּשְׂמֹאול לְמַעַן תַּשְׂכִּיל
בְּכֹל אֲשֶׁר תֵּלֵךְ׃ (8) לֹא־יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ

The first exhortation (v. 6) was for courage to meet the difficulties of winning Canaan; the second for the courage of obedience to the Law. Rash. ad loc.

אל־תסור. The negative Imperative is expressed by the impf. or more properly the Jussive with אַל. The impf. with לֹא represents a more emphatic form of prohibition. "Thou shalt not do it!" Cf. the prohibitions in Ex 20.

ממנו. We should expect ממנה since the antec. תורה is fem. Numerous instances occur of the use of the *masculine* suffixes to refer to a feminine substantive. This grammatical inaccuracy may be due to the fact that the masculine was the prevailing gender and the influence of colloquialism passed occasionally into the language of literature. Cf. Gen. 31, 9, 32, 16 גמלים מיניקות ובניהם 41, 23. Is. 3. 16 etc. Ges. § 135, o, Dav. Syn. § 1, Rem. 3.

ימין ושמאל. *To* the right hand or left. Accus. of direction; See note 2, 1.

למען תשכיל. למען (with Impf. or Infin constr.) is often used to introduce final clauses. תשכיל, See Ges. Lex. for various meanings of this word. Here = to have success. Targ. תצלח "that thou mayst be successful". In the next verse Targ. for the same word is תכשם "thou mayst do well".

בכל אשר תלך. The gen. following כל is often a relative clause. Lit. "In the whole of (the place) that thou goest (there)" = "In every (place) that thou goest." This כל אשר with a preposition has come to have the force of "Whithersoever, wheresoever." Here "Whithersoever thou goest."

8. ספר התורה הזה. הזה is attribute to ספר which, being in constr., is definite and requires the article with its attri-

וְהָגִיתָ בּוֹ יוֹמָם וָלַיְלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכָל־הַכָּתוּב
בּוֹ כִּי־אָז תַּצְלִיחַ אֶת־דְּרָכֶךָ וְאָז תַּשְׂכִּיל׃ (9) הֲלֹוא צִוִּיתִיךָ
חֲזַק וֶאֱמָץ אַל־תַּעֲרֹץ וְאַל־תֵּחָת כִּי עִמְּךָ יְהוָה אֱלֹהֶיךָ בְּכֹל
אֲשֶׁר תֵּלֵךְ׃ ס (10) וַיְצַו

bute. As nothing may intervene between a constr. and its gen., adjectives qualifying either member stand outside the expression; hence the position of הזה. Cf. Gen. 27, 15 בגדי עשו בנה הגדול החמדות, "the best garments of Esau her elder son".

יומם ולילה, "Continually". For the pointing of the conj. וְ see note infra. יוֹמָם, the termination ם is found added to substantives used adverbially. Cf. חִנָּם by favour = *gratis*. אמנם, truly (אמן). ריקם, in vain, empty.

והגית. Note the perf. with vav consec. (giving future sense) following the introductory Impf. Ges. § 112. Dav. Syn. § 52. Grammarians prefer the term Vav consecutive or Strong Vav for this idiomatic use with the perf. and Imperf. See Ges. § 49, Driver § 66. Dav. Syn. § 47. For the sentiment of the verse cf. Ps. 1, 3.

תצליח. The idea at the root of the word is "to penetrate", and so to cleave a way for one's progress. Cf. Targ צלח, "to split" and so, "be successful". See supra v. 7.

9 הלוא. The interrogative particle is הֲ prefixed to the first word of the sentence; הֲלוֹא implying an affirmative answer often has the force of הנה "Behold". cf. Gen. 37, 13 הלוא אחיך רעים בשכם. Judges 6, 14 הלוא שלחתיך.

תחת. Pausal form for תֵּחַת. Impf. from חתת Double Ayin verb, and, like most stative verbs, with ֵ as the second vowel in the Impf. instead of ַ. אל תחת is Jussive "Do not be dismayed", cf. note v. 7.

10. ויצו. Apocopated form for וַיְצַוֶּה. The Shortened forms (which the ו consec. prefers, see note v. 1) occur regularly with the Lamed He verbs.

יְהוֹשֻׁעַ אֶת־שִׁטְרֵי הָעָם לֵאמֹר׃ (11) עִבְרוּ ׀ בְּקֶרֶב הַמַּחֲנֶה
וְצַוּוּ אֶת־הָעָם לֵאמֹר הָכִינוּ לָכֶם צֵדָה כִּי בְּעוֹד ׀ שְׁלֹשֶׁת
יָמִים אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן הַזֶּה לָבוֹא לָרֶשֶׁת אֶת־הָאָרֶץ
אֲשֶׁר יְהוָה אֱלֹהֵיכֶם נֹתֵן לָכֶם לְרִשְׁתָּהּ׃ (12) וְלָרֻאובֵנִי וְלַגָּדִי
וְלַחֲצִי שֵׁבֶט הַמְנַשֶּׁה

שטרי. The שטר was a subordinate official, here organising the people for marching. Targ סרכי, managers, commanders. See note ch. 23, 2.

According to Jewish tradition this charge was given by Joshua immediately on the expiration of the thirty days mourning (Deut 34, 8) for the death of Moses which is regarded as having occurred on the 7th of the month Adar (February-March). The month of Nisan (the "first month" cf. 4, 19) follows Adar.

11. שלשת ימים. The constr. form of the numeral, as here, is usual before ימים and also before other numerals. Otherwise except in the case of "two", (cf. however infra 2, 1) the abs. is the rule before indefinite nouns. שלשה בנים. שבע שנים.

צידה. Sometimes צדה, provisions. "All food except bread which was still (and until the day after the Passover see 5, 12) supplied by the Manna". Kim ad loc.

עברים. *Futurum instans*. The act. ptcpl. is used to describe an action present in the mind of the speaker as occurring in the *immediate* future. "Ye are going to pass" cf. infra 15 נתן. Gen. 19, 13 "We are going to destroy". The ptcp. does not, like the finite verb, contain the subject, and this must therefore be expressed אתם עברים. But see note on 8, 6.

לרשתה. Inf. constr. (רשת) with pronom suffix 3rd fem.

12. המנשה. Dagesh forte following the article is sometimes omitted from liquid letters pointed with ־, the

אָמַר יְהוֹשֻׁעַ לֵאמֹר׃ (13) זָכוֹר אֶת־הַדָּבָר אֲשֶׁר צִוָּה אֶתְכֶם
מֹשֶׁה עֶבֶד־יְהוָה לֵאמֹר יְהוָה אֱלֹהֵיכֶם מֵנִיחַ לָכֶם וְנָתַן
לָכֶם אֶת־הָאָרֶץ הַזֹּאת׃ (14) נְשֵׁיכֶם טַפְּכֶם וּמִקְנֵיכֶם יֵשְׁבוּ
בָּאָרֶץ אֲשֶׁר נָתַן לָכֶם מֹשֶׁה בְּעֵבֶר הַיַּרְדֵּן וְאַתֶּם תַּעַבְרוּ
חֲמֻשִׁים לִפְנֵי אֲחֵיכֶם כָּל גִּבּוֹרֵי הַחַיִל וַעֲזַרְתֶּם אוֹתָם׃
(15) עַד אֲשֶׁר־יָנִיחַ יְהוָה ׀ לַאֲחֵיכֶם כָּכֶם וְיָרְשׁוּ גַם־הֵמָּה
אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם נֹתֵן

emphasis on the syllable being marked by metheg —. Dav. § 11 Rem.

Proper names do not receive the article hence המנשה is Gentilic = "the Manassite".

13. זכור. Inf. Abs. for Emphatic Imper. Cf. Ex. 20, 8.

מניח. Is giving you rest i. e. "about to give you rest". The ptcpl as futurum instans (note v. 11) is sufficient for a following Perf. with vav consec. ונתן. Driver § 113.

14. טפכם. With omission of the copula ו (but inserted in LXX and Pesh.). In enumerations, the repetition of the cop. before each member is the more general custom. Sometimes in a series of three it stands only before the concluding word as here. Cf. Gen. 5, 32. 13, 2. 30, 3.

טף is a collective noun.

בעבר, "Beyond Jordan" i. e. to the East of it, from the standpoint of a later generation.

אתם. The Pronoun with the finite verb marks emphasis. "And as for you, ye shall pass over etc."

החיל. Moral qualities as denoting well known things often receive the article. Dav. Syn. § 22 e. Cf. note v. 2.

The phrase גבורי ה׳ for "heroes of strength, mighty men of valor" is frequent.

15. נתן. See note on עברים v. 11 for futurum instans and on 13 for following perf. with vav consec. ושבתם.

לָהֶם וְשַׁבְתֶּם לְאֶרֶץ יְרֻשַּׁתְכֶם וִירִשְׁתֶּם אוֹתָהּ אֲשֶׁר ׀ נָתַן
לָכֶם מֹשֶׁה עֶבֶד יְהוָה בְּעֵבֶר הַיַּרְדֵּן מִזְרַח הַשָּׁמֶשׁ: ס
(16) וַיַּעֲנוּ אֶת־יְהוֹשֻׁעַ לֵאמֹר כָּל אֲשֶׁר־צִוִּיתָנוּ נַעֲשֶׂה וְאֶל־
כָּל־אֲשֶׁר תִּשְׁלָחֵנוּ נֵלֵךְ: (17) כְּכֹל אֲשֶׁר־שָׁמַעְנוּ אֶל־מֹשֶׁה
כֵּן נִשְׁמַע אֵלֶיךָ רַק יְהִי יְהוָה אֱלֹהֶיךָ עִמָּךְ כַּאֲשֶׁר הָיָה
עִם־מֹשֶׁה: (18) כָּל־אִישׁ אֲשֶׁר־יַמְרֶה אֶת־פִּיךָ

וירשתם. וְ for וְ Dav. § 6, 2 d. We should expect וִירַשְׁתֶּם. The thinning of ַ into ֶ in the Perf in a closed syllable without the accent occurs in a few forms of ילד and ירש.

This and אותה are omitted in LXX. The fulfilment of the words is recorded in 22, 1—8.

מזרח השמש. Acc. of place "where" after a verb of *dwelling*. Ges. § 118, 2.

16. אל כל אשר. Lit. "To the whole of (the place) that thou sendest us (there). Whithersoever etc." See note end v. 7.

תשלחנו. Pronom suffix נו attached to the Impf. תשלח by the "connecting" vowel ֵ, which is probably the remains of an old verbal termination. The ַ under ל is lengthened to ָ since it now falls in an open syllable preceding the tone. Dav. § 6, 2 c and § 31, 3 and 4.

17. ככל אשר. The Genitive following כל is often a relative clause. See notes vv. 7 and 16. "In respect of the whole of that in which we hearkened unto Moses." The constr is rather cumbrous and the sense is as R. V. cf את כל אשר עשה. Lit: "The whole of that which He made." Gen. 6, 22 ככל אשר צוה אתו "According to the whole of that which God commanded him", where the constr is clearer.

18. כל־איש. A sing. noun following כל is to be understood *collectively*. "The whole of men" = Every man. cf. Gen. 2, 9 כל עץ נחמד. Is. 9, 16 כל פה.

וְלֹא־יִשְׁמַע אֶת־דְּבָרֶיךָ לְכֹל אֲשֶׁר־תְּצַוֶּנּוּ יוּמָת רַק חֲזַק וֶאֱמָץ׃ פ

ישמע. In the sense of "obey" שמע is sometimes constr. as here with the accus. of the object. cf. Deut. 12, 28, Lev. 11, 3. Usage varies, it being also followed by ל or ב with the object. In the sense of "listen" in previous verse, the usual constr. is with אל or ל.

תצונו. Impf. Pi'el תצוה with הו pronom suffix 3rd pers. + נ demons. (see note on אעזבך v. 5). The Daghesh in the נ is here in place of the omitted ה, the form if written in full being תצונהו.

CHAPTER II.

2 (1) וַיִּשְׁלַח יְהוֹשֻׁעַ בִּן־נוּן מִן־הַשִּׁטִּים שְׁנַיִם אֲנָשִׁים מְרַגְּלִים חֶרֶשׁ לֵאמֹר לְכוּ רְאוּ אֶת־הָאָרֶץ

1. וישלח. The introduction of a new section of the narrative by means of an Impf. *consec.* likewise aims at a connexion, though again loose and external, with that which has been narrated previously. Ges. § 111 f. See note on 1, 1.

השטים. See note 1, 4, for the article with proper names. The distance from Shittim to the Jordan was about 6 miles.

שנים. See note on שלשת 1, 11 for the abs. form, and compare with the constr. in v. 4 infra. According to Jewish tradition, these two spies were Caleb and Phinehas. Midrash Tanchuma on Num. 13, 2.

חרש. In silence. A noun used adverbially. Omitted in LXX.

לכו ראו. After the imperative of קום and הלך a second verb representing the principal idea of the phrase often follows asyndeton i. e. without the copula ו. Cf. Gen. 13, 17. Ex. 19, 24 לך־רד.

יְרִיחוֹ. So (with ִ full or defective under ר) throughout this book, Jeremiah, and with one exception, in Kings. Elsewhere יְרַחוֹ. Called in Deut. 34, 3 and 2 Chr. 28, 15 "the city of palm trees," from its richness at the time in palm trees. Etymologically, the name has been interpreted (1) Place of Fragrance (Heb. רוח) from the balsam and other fragrant products of the district, (2) city of the moon (Heb. ירח = moon) as an ancient centre of Moon worship. For Geog. details see Glossary. Its capture as opening the way into Canaan was of great strategic importance.

וְאֶת־יְרִיחוֹ וַיֵּלְכוּ וַיָּבֹאוּ בֵּית אִשָּׁה זוֹנָה וּשְׁמָהּ רָחָב
וַיִּשְׁכְּבוּ־שָׁמָּה: (2) וַיֵּאָמַר לְמֶלֶךְ יְרִיחוֹ לֵאמֹר הִנֵּה אֲנָשִׁים
בָּאוּ הֵנָּה הַלַּיְלָה מִבְּנֵי יִשְׂרָאֵל לַחְפֹּר אֶת־הָאָרֶץ: (3) וַיִּשְׁלַח
מֶלֶךְ יְרִיחוֹ אֶל־רָחָב לֵאמֹר הוֹצִיאִי הָאֲנָשִׁים הַבָּאִים אֵלַיִךְ
אֲשֶׁר־בָּאוּ לְבֵיתֵךְ כִּי לַחְפֹּר אֶת־כָּל־הָאָרֶץ בָּאוּ: (4) וַתִּקַּח
הָאִשָּׁה אֶת־שְׁנֵי הָאֲנָשִׁים

ואת יריחו. "And particularly Jericho" For the special mention of one object already included in a previous general summary, cf. also 2 Sam. 22, 1 מכף כל אויביו מכף שאול; Kings 11, 1 ואת בת וגו׳ נשים....

בית. Definitions of place in answer to the question "whither" (after verb of motion) and "where" (after a verb of resting) are often in the accusative without a preposition; cf. note on 1, 7.

אשה זונה. A common form of apposition, the second defining more closely the first: cf. אשה אלמנה 1 K. 7, 14; נשים זונות 1 K. 3, 16. Dav. 29 b.

ושמה רחב. A circumstantial noun-clause introduced, as often, by Vav. "Her name being Rahab".

2. ויאמר. Impersonal or indef. use of the verb; cf. Gen. 48, 2.

הלילה. "The (this) night", from the point of view of the speaker, = To-night; so היום = To-day.

הבאים אליך "The ptcpl. with article in apposition with a preceding definite Subject has the meaning very much of a relative clause" Dav. Syn. § 99. The time is to be inferred from the context.

אשר באו לביתך. Omitted in Pesh. Probably a later interpolation.

4. שני האנשים. The numeral is usually in the constr. when the following noun is definite i. e. has the article or a pronom. suffix, or is in the constr. Cf. שבעת בניו.

וַתִּצְפְּנֶנּוּ וַתֹּאמֶר כֵּן בָּאוּ אֵלַי הָאֲנָשִׁים וְלֹא יָדַעְתִּי מֵאַיִן הֵמָּה׃ (5) וַיְהִי הַשַּׁעַר לִסְגֹּר בַּחֹשֶׁךְ וְהָאֲנָשִׁים יָצָאוּ לֹא יָדַעְתִּי אָנָה הָלְכוּ הָאֲנָשִׁים רִדְפוּ מַהֵר אַחֲרֵיהֶם כִּי תַשִּׂיגוּם׃

ותצפנו. Lit. She hid *him*. A singular suffix frequently refers back to a plural either as a collective unity, or, as probably here, distributively. Dav. § 116, Rem. 1 "And she hid each one separately." So, too, Kim and Rash. cf. Is. 2, 20 אשר עשו לו Which they made (each) for himself. Deut. 28, 48 איביך אשר ישלחנו "thine enemies whom (sing.) he will *successively* send." In Is. 17, 13 the plu. is referred to collectively by the sing. suffix.

כן. Not the particle "thus", but the adj. or subst from כון; "right, honest". cf. Gen. 42, 11, 19 etc. Here, exclamation in assent. Right! Correct! or simply "Yes".

ולא ידעתי, "I did not know". True past.

5. ויהי השער לסגור. The ideas of "being about to do", "being compelled or appointed to do" are often represented by היה with ל and the Inf. ויהי, however, does not combine with לסגור to form the predicate to השער. It stands by itself, ("And it came to pass"), and השער לסגור is also a complete (circumstantial) clause, לסגור being used in a periphrastic sense "Being about to". Driver § 165. "And it came to pass, the gate being about to shut." cf. Gen. 15, 12 ויהי השמש לבא. Ges. § 132.

לא ידעתי I have not known = I do not know. The verb expresses a state or condition attained in past time, but continuing to exist up to the moment of speaking. The Hebrew emphasizes the former point of time; the English idiom the latter. cf. Num. 11, 5 זכרנו, we remember. Driver § 11. Ges. § 106, 2. cf. Gen. 49, 18 קויתי, I wait (have waited). Pesh and some MSS have ולא.

והאנשים. That the men went forth. Lit: And the men went forth. For this rendering by two co-ordinate clauses see note 1, 1.

(6) וְהִיא הֶעֱלָתַם הַגַּגָּה וַתִּטְמְנֵם בִּפִשְׁתֵּי הָעֵץ הֶעֱרֻכוֹת
לָהּ עַל־הַגָּג׃ (7) וְהָאֲנָשִׁים רָדְפוּ אַחֲרֵיהֶם דֶּרֶךְ הַיַּרְדֵּן עַל
הַמַּעְבְּרוֹת וְהַשַּׁעַר סָגָרוּ אַחֲרֵי כַּאֲשֶׁר יָצְאוּ הָרֹדְפִים אַחֲרֵיהֶם׃
(8) וְהֵמָּה טֶרֶם

6. העלתם. The retraction of the tone to the penultimate when the pronom. suffix is added to the 3rd fem. causes a shortening of the vowel from ָ to ַ in the ultimate. Ges. § 59 g.

הַגגה. The termination ה֫ is a survival of the accusative case ending, and now only used to express direction towards or merely place or position; therefore designated as the ה locale. Ges. § 90 c.

The roofs of Eastern houses are often flat. cf. 2 Sam. 11, 2, also Nehem. 8, 16, where, (i. e. on the roof) the Jews erected booths during the Feast of Tabernacles.

הערכות לה. The connexion between the passive verb and the *personal* agent is usually expressed by the preposition ל; cf. ברוך לאל עליון Gen. 14, 19, also infra 17, 16 לא ימצא לנו.

פשתי העץ. עץ = Tree, wood. So "Flax on the stalks" i. e. stalks of flax placed on the roof to dry by exposure to the heat of the sun.

7. על. על Occasionally has the sense of "as far as". cf. infra 18, 13 על ההר; 1 Chr. 5, 16. עד is an alternative reading.

המעברות. "The fords" (noun from עבר to pass over); cf. note 1, 3.

There were several fords connecting Jericho with Gilead and Moab. The article has almost demonstrative force. 'The' i. e. the well-known fords.

אחרי כאשר, "After when". A pleonasm, כאשר being sufficient. Perhaps for אחרי אשר; cf. 7, 8. 9, 16.

8. והיא ..... והמה טרם. A not uncommon construction

יִשְׁכְּבוּן וְהִיא עָלְתָה עֲלֵיהֶם עַל־הַגָּג׃ (9) וַתֹּאמֶר אֶל־
הָאֲנָשִׁים יָדַעְתִּי כִּי־נָתַן יְהוָה לָכֶם אֶת־הָאָרֶץ וְכִי־נָפְלָה
אֵימַתְכֶם עָלֵינוּ וְכִי נָמֹגוּ כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם׃ (10) כִּי
שָׁמַעְנוּ אֶת אֲשֶׁר־הוֹבִישׁ יְהוָה אֶת־מֵי יַם־סוּף מִפְּנֵיכֶם
בְּצֵאתְכֶם מִמִּצְרַיִם וְאֲשֶׁר עֲשִׂיתֶם לִשְׁנֵי מַלְכֵי הָאֱמֹרִי אֲשֶׁר
בְּעֵבֶר הַיַּרְדֵּן לְסִיחֹן וּלְעוֹג אֲשֶׁר הֶחֱרַמְתֶּם אוֹתָם׃ (11)
וַנִּשְׁמַע וַיִּמַּס

to express that one action has not yet taken place at the occurrence of another. In the first clause, טרם with the Impf. is used, and the second clause is connected by coordination by ו. "And they had not yet lain down and (= when) she went up to them etc."

ישכבון. The Impf. is frequent after טרם even when referring to past actions cf. Gen. 19, 4.

The fuller ending ון of the 3rd plu. Impf. is frequent in the O. T. and often marks emphasis. It also occurs in the 2nd. pers. plu. especially in certain verbs שמר, אמר, דבר, שמע, עשה. It always bears the tone which, contrary to rule, is not retracted when in pause although (as here) the penult. has the pausal vowel.

נמנו, Niph'al מוג melt away: figure of speech to represent helplessness through terror; cf. Ex. 15, 15.

10. את־אשר. That which = the circumstance that.

בצאתכם. Constr. Inf. (of יצא) with prep. and pronom. suffix denoting subject. "At your going out".

אשר ... אותם. For construction see note on 1, 3.

וכי ..... מפניכם. LXX omits, but cf. v. 24.

11. ונשמע וימס. In temporal clauses the sequence is often expressed by the juxtaposition of two Impfs. with ו consec. Heb. "And we heard and did melt" = and when we heard, did melt. Cf. Gen. 32, 26 ויגע ... וירא.

לְבָבֵנוּ וְלֹא־קָמָה עוֹד רוּחַ בְּאִישׁ מִפְּנֵיכֶם כִּי יְהוָה אֱלֹהֵיכֶם
הוּא אֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת: (12) וְעַתָּה
הִשָּׁבְעוּ־נָא לִי בַּיהוָה כִּי־עָשִׂיתִי עִמָּכֶם חָסֶד וַעֲשִׂיתֶם
גַּם־אַתֶּם עִם־בֵּית אָבִי חֶסֶד וּנְתַתֶּם לִי אוֹת אֱמֶת: (13)
וְהַחֲיִתֶם אֶת־אָבִי וְאֶת־אִמִּי וְאֶת־אַחַי וְאֶת־אַחְוֹתַי וְאֵת
כָּל־אֲשֶׁר לָהֶם וְהִצַּלְתֶּם אֶת־נַפְשֹׁתֵינוּ מִמָּוֶת: (14) וַיֹּאמְרוּ
לָהּ הָאֲנָשִׁים נַפְשֵׁנוּ תַחְתֵּיכֶם לָמוּת אָם לֹא תַגִּידוּ

V. 13. אחיותי קרי.

ולא קמה עוד רוח. "And spirit no longer stood", i. e. maintained itself (Ges. Lex) in a man. רוח is more than courage; it answers to the fuller meaning in the Eng. expression" a man of *spirit*." Cf. 5, 1 where היה is used instead of קום.

12. ונתתם. The pf with Vav consec. is used with the force of a positive command. cf. 2 Sam. 14, 10 והבאתו, "Then bring him".

13. אחותי. The vowels are those of the emendation in the foot note. The consonantal text was considered inviolable and when the Masoretic punctuation preferred another reading to that in the Received Text, the correct vowels were placed under the word as it was written, and the full emendation, vowels and consonants, in the margin or at foot. See Davidson § 16 and Ges. § 17 for Q'ri and K'thibh. The text is the כְּתִיב (written), and the emendation the קְרִי (read). Here e. g. אחותי is the כתיב (K'thibh) and אחיותי the קרי (Q'ri).

14. נפשנו תחתיכם למות. Lit. Our Souls (shall be) in your place to die. Our lives for yours. A form of oath. For meaning of תחת see note 4, 9.

תגידו. The plural, because referring to Rahab's relatives (named in v. 13) as well as to herself.

אֶת־דִּבְרֵנוּ זֶה וְהָיָה בְּתֵת־יְהוָה לָנוּ אֶת־הָאָרֶץ וְעָשִׂינוּ עִמְּךָ חֶסֶד וֶאֱמֶת׃ (15) וַתּוֹרִדֵם בַּחֶבֶל בְּעַד הַחַלּוֹן כִּי בֵיתָהּ בְּקִיר הַחוֹמָה וּבַחוֹמָה הִיא יוֹשֶׁבֶת׃ (16) וַתֹּאמֶר לָהֶם הָהָרָה לְכוּ פֶּן־יִפְגְּעוּ בָכֶם הָרֹדְפִים וְנַחְבֹּתֶם שָׁמָּה שְׁלֹשֶׁת יָמִים עַד שׁוֹב הָרֹדְפִים וְאַחַר תֵּלְכוּ לְדַרְכְּכֶם׃

דברנו זה. When the demonstrative is used adjectively with nouns determined by the pronom. suffixes, it is in apposition and *without* the article. Cf. Gen 24, 8 משבעתי זאת.

ועשינו . . . . אמת. For the phrase here and in v 12, cf. Gen. 21, 23. 24, 27. "We will do kindness and truth with thee".

15. ותורדם. Hiph'il ירד with ו consec. and pronom. suffix.

בעד חלון "Out through (lit. away from) the window". בעד is construct of בַּעַד, away from. Cf. 1 Sam. 19, 12. 2 Kings 1, 2.

בקיר החומה. חומה is the usual term for a city wall; קיר, wall especially as flat surface, and more usually for wall of house or chamber. In Numbers 35, 4 for wall of city, and of vineyard Numbers 22, 25. Here "On the surface of the wall". The custom of building houses on the walls of the city is one that still obtains in the East.

לְכוּ. The semi-pausal accent (Zaqeph qaton ֔) is sometimes sufficient for the full pausal changes i. e retraction of the tone and lengthening of ַ to the original vowel.

ונחבתם. Niph'al Pf. with Vav consec. from חבא. The Qal is not used. א is often omitted when quiescent.

עד־שוב. The Inf constr. with a preposition = the finite verb and a conjunction: Till the returning of the pursuers = Till the pursuers return.

שוב is the Inf. constr. although the normal form is שׁוּב the former being the pointing for the Inf. Abs. But cf. נוח Num. 11, 25. במוט Ps. 38, 17. Ges. § 72 q.

(17) וַיֹּאמְרוּ אֵלֶיהָ הָאֲנָשִׁים נְקִיִּם אֲנַחְנוּ מִשְּׁבֻעָתֵךְ הַזֶּה
אֲשֶׁר הִשְׁבַּעְתָּנוּ: (18) הִנֵּה אֲנַחְנוּ בָּאִים בָּאָרֶץ אֶת־תִּקְוַת
חוּט הַשָּׁנִי הַזֶּה תִּקְשְׁרִי בַּחַלּוֹן אֲשֶׁר הוֹרַדְתָּנוּ בּוֹ וְאֶת־
אָבִיךְ וְאֶת־אִמֵּךְ וְאֶת־אַחַיִךְ וְאֵת כָּל־בֵּית אָבִיךְ תַּאַסְפִי
אֵלַיִךְ הַבָּיְתָה: (19) וְהָיָה כֹּל

V. 18. הת׳ בצירי.

17. נקיים "Free from" i. e. if the conditions named in vv. 19 and 20 be not observed, cf. Gen. 24, 41 for this use of נקי.

משבעתך הזה. A double anomaly. (1) שבעה is feminine and requires זאת. (2) The demonstr. when used with a noun determined by a pronom. suffix should be without the article. Cf. note v. 14 and infra v. 20. The correct reading = משבעתך זאת.

השבעתָּנו. The usual vowel before the pronom. suffix to the 2nd pl. fem. is —. We should expect השבעתֵּנו, also in v. 20. See paradigms in Dav. and Ges.

18. הנה באים. The participle as future i. e. *futurum instans*. This use of the ptcple. especially when the subj. is preceded by הנה is frequent to announce an event just beginning or near at hand. Cf. Gen. 6, 17. Ex. 3, 13. Ges. 116 p. See notes 1, 11 and 13.

את תקות ‥‥‥ הזה. Lit. "The cord of this thread of scarlet" = "This cord of scarlet thread". הזה defines חוט (not תקות since the latter is fem. and would require הזאת). הזה follows השני since the constr. noun and the absolute belonging to it must not be separated. השני is a noun. For the article with שני, (denoting a well known thing), see note 1, 14. Targ. for תקות = תורא, border, outer edge. "The outer edge or end etc."

הורדתָּנו. For הורדתֵּנו. See note on השבעתנו supra.

כל. "As for everyone" who goeth etc. his blood shall be. כל is instance of *Casus pendens*. "The subj. is placed

אֲשֶׁר־יֹצֵא מִדַּלְתֵּי בֵיתֵךְ ׀ הַחוּצָה דָּמוֹ בְרֹאשׁוֹ וַאֲנַחְנוּ נְקִיִּם
וְכֹל אֲשֶׁר יִהְיֶה אִתָּךְ בַּבַּיִת דָּמוֹ בְרֹאשֵׁנוּ אִם־יָד תִּהְיֶה־בּוֹ׃
(20) וְאִם־תַּגִּידִי אֶת־דְּבָרֵנוּ זֶה וְהָיִינוּ נְקִיִּם מִשְּׁבֻעָתֵךְ אֲשֶׁר
הִשְׁבַּעְתָּנוּ׃ (21) וַתֹּאמֶר כִּדְבְרֵיכֶם כֵּן־הוּא וַתְּשַׁלְּחֵם וַיֵּלֵכוּ
וַתִּקְשֹׁר אֶת־תִּקְוַת הַשָּׁנִי בַּחַלּוֹן׃ (22) וַיֵּלְכוּ וַיָּבֹאוּ הָהָרָה
וַיֵּשְׁבוּ שָׁם שְׁלֹשֶׁת יָמִים עַד־שָׁבוּ הָרֹדְפִים וַיְבַקְשׁוּ הָרֹדְפִים
בְּכָל־הַדֶּרֶךְ וְלֹא מָצָאוּ׃ (23) וַיָּשֻׁבוּ שְׁנֵי הָאֲנָשִׁים וַיֵּרְדוּ
מֵהָהָר וַיַּעַבְרוּ וַיָּבֹאוּ אֶל־יְהוֹשֻׁעַ בִּן־נוּן וַיְסַפְּרוּ־לוֹ אֵת
כָּל־הַמְּצָאוֹת אוֹתָם׃

in an isolated position and the predication regarding it follows in a separate sentence. The construction is common when the subj. is encumbered with complementary elements so that it needs to be disentangled etc." Dav. Syn. 106. Cf. Gen. 3, 12 האשה ..... היא נתנה. See further examples and notes infra.

החוצה "Towards the outside" (חוץ). ה locale.

21. כֵּן־הוּא. כֵּן Shortened to כֶּן with Makkeph and toneless, to avoid succession of two accents. כֵּן, long vowel in shut syllable would require an accent.

23. שני אנשים. See note 1, 11 שלשת.

את כל־המצאות אותם "All (the things) that had befallen them." The neuter is in Heb. represented, in the sing. by the mas. or fem. cf. טוב "good" Gen. 2, 17 and טובה 1 Sam. 24, 18, but the fem. predominates. cf. בזאת תדעון 3, 10. זאת עשו Do this Gen. 43, 11. In the plural the feminine is almost invariably the rule. Cf. גדלות great *things* Ps. 12, 4. נפלאות infra 3, 5. Accordingly the fem. of the ptcpl. here.

אתם. The active ptcple possesses the power of government like the finite verb. With the article it has the meaning very much of a relative clause, and the time indicated must be inferred from the context.

(24) וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ כִּי־נָתַן יְהוָה בְּיָדֵנוּ אֶת־כָּל־הָאָרֶץ
וְגַם־נָמֹגוּ כָּל־יֹשְׁבֵי הָאָרֶץ מִפָּנֵינוּ׃ ס

24. כי נתן. The conclusion of the spies' report, and in this case the *ipsissima verba.* כי here is not to be translated It is like the Greek ὅτι recitativum, introducing the *direct* narration, the actual words of the speaker. It can best be represented in English by inverted commas. And they said unto Joshua "The Lord etc." cf. infra 22, 34. Gen. 29, 32 and 33; 1 Kings 1, 13.

CHAPTER III.

3 (1) וַיַּשְׁכֵּם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּסְעוּ מֵהַשִּׁטִּים וַיָּבֹאוּ
עַד־הַיַּרְדֵּן הוּא וְכָל־בְּנֵי יִשְׂרָאֵל וַיָּלִנוּ שָׁם טֶרֶם יַעֲבֹרוּ׃
(2) וַיְהִי מִקְצֵה שְׁלֹשֶׁת יָמִים וַיַּעַבְרוּ הַשֹּׁטְרִים בְּקֶרֶב
הַמַּחֲנֶה׃ (3) וַיְצַוּוּ אֶת־הָעָם לֵאמֹר

1. וישכם. In the reg. verb, the Hiph. Impf. is the only form capable of contraction to mark the Jussive. יַשְׁכֵּם for ישכים and the Vav consec. is of course attached to the shortened form.

בבקר. "The morning after the return of the spies." Kim.

וילנו. Lit. "And they passed the night." The word is not always used in this restricted sense, but sometimes signifies "to lodge", "remain" even "to abide" cf. Prov. 13, 31.

טרם. The negative "not yet" in the meaning "before" is generally joined to the Impf. even when referring to the past. See note 2, 8.

יעברו. The effect of the pause accent in addition to drawing back the tone, is to replace the ֶ under ב by the original vowel ָ of the Impf. יַעֲבְרוּ for יַעַבְרוּ (cf. 4, 10) Dav. § 10c, Ges. § 29b.

2. ויהי. See note 1, 1.

מקצה. "From the end of," and so "after".

שלשת ימים. Cf. 1, 11 with which, according to some Rabbinical commentators, the period of three days here named is identical; and Kim. harmonises by suggesting that the spies had been despatched on their journey prior to, and returned the day after, the events in ch. 1.

3. לֵאמֹר for לֶאֱמֹר. ֶ or ֵ under א sometimes coalesces with the preceding short vowel (under a prefix)

כִּרְאֹתְכֶם אֵת אֲרוֹן בְּרִית־יְהוָה אֱלֹהֵיכֶם וְהַכֹּהֲנִים הַלְוִיִּם
נֹשְׂאִים אֹתוֹ וְאַתֶּם תִּסְעוּ מִמְּקוֹמְכֶם וַהֲלַכְתֶּם אַחֲרָיו׃
(4) אַךְ ׀ רָחוֹק יִהְיֶה בֵּינֵיכֶם וּבֵינוֹ

V. 4. ובינו קרי.

which is then lengthened to — or —. cf. יֹאכַל, לֵאלֹהִים. But בָּאֳמֹר. Ges. § 23 b.

כראתכם. Inf. constr. ראה with prefix כ and pronom. suffix כם. Good illustration of both its nominal and verbal qualities (= a gerund) admitting, like the former, prepositions and suffixes and yet having the government of its verb. Here ארון is its accus. object and the suffix marks the subject. Lit. "About (the time of) your seeing the Ark etc." = when ye see. This use of the Inf. constr. is very frequent to express a temporal clause. Dav. § 31. Syn. § 89. Ges. § 114, 2.

והכהנים. The Talmud (Chullin 24 b) remarks that in 24 places in the O. T. this expression "the priests, the Levites" is used. The priests, of course, belonged to the tribe of Levi, being the immediate descendants of Aaron.

"The Levites (non-priests) usually carried the Ark, but on three occasions the priests bore it to mark the solemnity of the occasion; at the crossing of Jordan, at the encompassing of Jericho, and on the restoration of the Ark to Jerusalem when David fled from Absalom. (2 Sam. 25, 29)" Kim. ad loc.

ואתם תסעו. "Then ye shall etc." For this somewhat uncommon use of ו cf. Lev. 7, 16 וממחרת והנותר. And on the morrow, *then* the remainder shall be eaten.

4. רחוק. Lit. "distant." An adj. used as a noun, distance. cf. 24, 14 בתמים.

ובינו. Q'ri (to be read) וביניו instead of ובינו. All prepositions were originally nouns. בין = Space, interval between. The suffixes indicating a sing. are attached to the sing. form בֵּינִי etc. while those that indicate a plural are

כְּאַלְפַּיִם אַמָּה בַּמִּדָּה אַל־תִּקְרְבוּ אֵלָיו לְמַעַן אֲשֶׁר־תֵּדְעוּ
אֶת־הַדֶּרֶךְ אֲשֶׁר תֵּלְכוּ־בָהּ כִּי לֹא עֲבַרְתֶּם בַּדֶּרֶךְ מִתְמוֹל
שִׁלְשֹׁם: ס (5) וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם הִתְקַדָּשׁוּ כִּי
מָחָר יַעֲשֶׂה יְהוָה בְּקִרְבְּכֶם נִפְלָאוֹת: (6) וַיֹּאמֶר יְהוֹשֻׁעַ
אֶל־הַכֹּהֲנִים לֵאמֹר שְׂאוּ אֶת־אֲרוֹן הַבְּרִית וְעִבְרוּ לִפְנֵי הָעָם
וַיִּשְׂאוּ אֶת־אֲרוֹן הַבְּרִית וַיֵּלְכוּ לִפְנֵי הָעָם: ס

attached to the plural form: ביני or בינות. cf. ביניכם in this verse and בינתינו 22, 34. The influence of the latter usage probably accounts for the Massoretic substitution of the plural suffix in ביניו.

בינו occurs Gen. 30, 36. According to a quaint Rabbinic allegorical interpretation, the plural suffix hints that there were two Arks (1) the Ark of the Lord. (2) The coffin (ארון lit. = chest; cf. 2 K. 12, 10, and is the word used to-day by Jewish people for both "Ark" and "Coffin") containing the bones of Joseph which were brought out of Egypt and buried in Shechem.

כאלפים. כ = the like of, and in its quantitative use, expresses measure or size, approximately or exactly. "The like of two thousand cubits" = about 2000 etc.

אל תקרבו. So that the Ark on account of the clear intervening space of 2000 cubits (about 1100 yards) might be in the view of all the people who then would "know the way" etc.

למען אשר. Lit. "To the intent that," frequently used to introduce final clauses.

מתמל שלשם. "From yesterday (and) the third (day)" = heretofore, see Vocab. For the termination ם see note on יומם 1, 8.

5. התקדשו. In the Perf., Impf. and Imper. of Hith. the original Pathach ‗ returns in pause lengthened to ‗ where we would expect ‗. Ges. § 54 K. Targ. renders the word אזדמנו "Prepare yourselves". cf. Ex. 19, 14.

נפלאות. See note 2, 23 המצאות.

(7) וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם הַזֶּה אָחֵל גַּדֶּלְךָ בְּעֵינֵי
כָּל־יִשְׂרָאֵל אֲשֶׁר יֵדְעוּן כִּי כַּאֲשֶׁר הָיִיתִי עִם־מֹשֶׁה אֶהְיֶה
עִמָּךְ: (8) וְאַתָּה תְּצַוֶּה אֶת־הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן־הַבְּרִית
לֵאמֹר כְּבֹאֲכֶם עַד־קְצֵה מֵי הַיַּרְדֵּן בַּיַּרְדֵּן תַּעֲמֹדוּ: (9) וַיֹּאמֶר
יְהוֹשֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל גְּשׁוּ הֵנָּה וְשִׁמְעוּ אֶת־דִּבְרֵי יְהוָה
אֱלֹהֵיכֶם: (10) וַיֹּאמֶר יְהוֹשֻׁעַ בְּזֹאת תֵּדְעוּן כִּי אֵל חַי
בְּקִרְבְּכֶם וְהוֹרֵשׁ יוֹרִישׁ מִפְּנֵיכֶם אֶת־הַכְּנַעֲנִי וְאֶת־הַחִתִּי
וְאֶת־הַחִוִּי וְאֶת־הַפְּרִזִּי וְאֶת־הַגִּרְגָּשִׁי וְהָאֱמֹרִי וְהַיְבוּסִי:

7. גדלך. Inf. Constr. Pi'el with pronom. suffix. More frequently the prep. ל is prefixed to the Inf. Constr. when it follows another verb, as here. But cf. 1 Kings 3, 7. לא אדע צאת ובוא.

אשר = "In order that". Commonly used to introduce a final clause without למען or בעבור. Cf. Deut. 4, 10. 6, 3.

ידעון. For the termination ון see note 2, 8. "As I was with Moses" by the cleaving of the Red Sea "So will I be with thee" by the cleaving of the Jordan. Kim. ad loc.

עמך. See 1, 5.

8. כבאכם. See note v. 3.

9. גְּשׁוּ. The ordinary form is גִּשׁוּ. As the following word הנה is accented on the first syllable, the tone in גְּשׁוּ is retracted and the ִ under ג opened out to ֵ in order to receive the tone, thus avoiding the conjunction of two tone-syllables.

10. בזאת. See note 2, 23 המצאות.

אל חי. cf. Hosea 1, 10. Ps. 42, 2. 84, 2. In Deut. 5, 26 (MT 23) the phrase is אלהים חיים "The living God" as opposed to the lifeless gods of the heathen.

הורש יורישׁ. Hiph. Inf. Abs. and Hiph. Impf. The combination of Inf. Abs. with some form of the finite verb is common to all conjugations and expresses emphasis. It accentuates the certainty, forcibleness or completeness of

(11) הִנֵּה אֲרוֹן הַבְּרִית אֲדוֹן כָּל־הָאָרֶץ עֹבֵר לִפְנֵיכֶם בַּיַּרְדֵּן׃
(12) וְעַתָּה קְחוּ לָכֶם שְׁנֵי עָשָׂר אִישׁ מִשִּׁבְטֵי יִשְׂרָאֵל
אִישׁ־אֶחָד אִישׁ־אֶחָד לַשָּׁבֶט׃

the action or idea of the verb. The Inf. is mostly to be rendered by an adverb. Cf. Gen. 2, 17. מות תמות. Thou rhalt *surely* die. Deut. 11, 13 שמע תשמעו, Ye shall hearken *diligently*. The Inf. generally follows the finite vb. For the meaning, when it follows, see note 24, 10. ירש, to possess, in the Hiph'il = to cause to possess by dispossessing others; hence "to drive out."

11. ארון הברית אדון. The Ark *of the Covenant* of the Lord. The Art. prefixed to a noun in constr. (הברית) is exceptional. The irregularity occurs again in this ch. in vv. 14, 17. Suggested (K. H. B.) that the word here is an error for יהוה as in v. 13, or that it is an ungrammatical interpolation of a redactor. LXX and Pesh. agree with MT. here and in 14 and 17. But numerous instances of this exceptional constr. occur in the O. T. which cannot all be explained as corruptions of the text, glosses, or interpolation. In some cases the constr. is elliptical. Cf. 2 K. 23, 17 הקבר איש אלהים = הקבר קבר איש ונ׳. Num. 21, 14 הנחלים ארנון for הנחלים נחלי א׳. In others it is a case of loose apposition cf. infra 6, 33 and Kings 10, 21 העם ישראל. Sometimes the article has slipped in mechanically from its customary use with certain words cf. 8, 11 (see note there) כל העם המלחמה. Further, cf. such exceptional instances as Gen. 31, 13 האל בית אל. 2 Chr. 8, 16 עד היום מוסד, 2 Kings 9, 4 הנער הנביא, which cannot be explained except simply as irregularities or, possibly, as adding a special stress to the word in constr. The latter may be the explanation here, or (Kim) the phrase may be elliptical, and ארון הברית אדון = ארון הברית ברית א׳.

12. איש אחד ... אחד. The Distributive is often expressed

(13) וְהָיָה כְּנֻחַ כַּפּוֹת רַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן יְהוָה
אֲדוֹן כָּל־הָאָרֶץ בְּמֵי הַיַּרְדֵּן מֵי הַיַּרְדֵּן יִבָּרְתוּן הַמַּיִם הַיֹּרְדִים
מִלְמָעְלָה וְיַעַמְדוּ נֵד אֶחָד׃ (14) וַיְהִי בִנְסַע הָעָם מֵאָהֳלֵיהֶם
לַעֲבֹר אֶת־הַיַּרְדֵּן וְהַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן הַבְּרִית לִפְנֵי הָעָם׃
(15) וּכְבוֹא נֹשְׂאֵי הָאָרוֹן עַד־הַיַּרְדֵּן וְרַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי

by repeating the whole phrase. Sometimes the numeral alone is repeated שבעה שבעה.

13. יכרתון ..... ויעמדו. According to LXX = יכרתון והמים הירדים מלמעלה יעמדו.

נד אחד. "In one heap." Accus. of manner. The accus. of the noun is used very variously to describe the manner of an action. Cf. 9, 2 פה אחד "with one consent."

14. בנסע At the setting out of = When set out. The original meaning of נסע is "to tear out" i. e. the tent-pegs prior to moving.

והכהנים ונ. "The priests, the bearers of the Ark ..... being before the people."

Circumstantial clauses introduced by ו are frequent. They generally describe a state contemporaneous with the principal action. Driver § 158 and 159. Ges. § 141 e.

נשאי. Pl. constr. of the act ptcple. This use of the ptcple as a noun is very common; in verbs governing a direct obj. it takes this obj. in the gen. as here. Lit. "bearers of" = "who bore."

הארון הברית. Noun in constr. with Art. See note v. 11. Explained as due to a redactor; or (if the text be correct) the Art. in הארון and in v. 17 may be regarded as mechanichally inserted through frequent use with the word.

15. וכבוא. See note v. 3. The agent or subj. of the infinitive generally follows it immediately. Sometimes this agent is separated by intervening words cf. 14, 11 בשלח אתי משה.

הָאֹרֶן נִטְבָּלוּ בְקֻצֵה הַמָּיִם וְהַיַּרְדֵּן מָלֵא עַל־כָּל־גְּדוֹתָיו כָּל יְמֵי קָצִיר: (16) וַיַּעַמְדוּ הַמַּיִם הַיֹּרְדִים מִלְמַעְלָה קָמוּ גֵּד־אֶחָד הַרְחֵק

The period of time indicated by the constr. — if it be not indefinite — must be inferred from the context.

מלא. Lit. "is full over all its banks". Cf. 1 Ch. 12, 16 where the time of the flood is given, as the first month i. e. Nisan (March-April). The harvest is therefore the barley harvest and not the wheat harvest as in LXX.

כל גדותיו "*All* its banks" for the river being in flood, its waters spread over a greater surface on each side. At Jericho the Jordan Valley is 14 miles across, and within it is a deeper bed full of semi-tropical vegetation and marking the wider flow of the river in annual flood.

גדותיו High banks.

כל ימי. Accus. of duration of time. Cf. Gen. 3, 14 כל ימי חייך; 1 K. 8, 13 עולמים for the more usual לעולם.

16. הרחק. Lit. "making far". Hiph'il Inf. abs. used as an adverb. "Distant". See note infra v. 17.

קמו. Perf. asyndeton (without ו) as circumstantial clause "Rising up in one heap". Driver § 165.

A great way off *at* Adam. The Q'ri is מאדם "a great way off *from* Adam." Readings vary. The latter notes the distance of the heaped up waters from Adam i. e. that they did not flow over and submerge the city but remained stationary and at a safe distance. The former points to Adam as the place where the waters were drawn up and specifies its distance from the crossing. The site of Adam has not been identified but its probable position is given as near the confluence of the Jabbok and the Jordan about 16—17 miles to the north of Jericho. Here the Jordan Valley contracts to a narrow gorge, and the river might have been dammed up by a huge landslide of its

מְאֹד בְּאָדָם הָעִיר אֲשֶׁר

V. 16 מאדם קרי°.

high banks (Bennett). The distance of this site, however, hardly seems to harmonise with the context. In connection with the phenomenon here described, the following is of interest:—

"M. Clermont-Ganneau has pointed out a passage in the Arabic historian Nowairi, in which an account is given of the construction in A. D. 1266 of a bridge across the Jordan by the Sultan Beybars I. of Egypt, when in consequence of a landslip the bed of the river for a time was left dry. The bridge was built of five arches between the stream of the Qurawa and Tel Damieh, perhaps the Adam of the Old Testament. But no sooner was it completed than part of the piers gave way. The Sultan was greatly vexed, and blamed the builders, and sent them back to repair the damage. They found the task very difficult, owing to the rise of the waters and the strength of the current. But in the night preceding the dawn of the 17th of the month Rabi the First of the year of the Hijra 666 (i. e. the 8th of December, A. D. 1267) the water of the river ceased to flow so that none remained in its bed. The people hurried and kindled numerous fires and cressets, and seized the opportunity offered by the occurrence. They remedied the defects in the piers, and strengthened them, and effected repairs which would otherwise have been impossible. They then despatched mounted men to ascertain the nature of the event that had occurred. The riders urged their horses, and found that a lofty mound (Kabar) which overlooked the river on the west had fallen into it and dammed it up. A Kabar resembles a hill, but is not actually a hill, for water will quickly disintegrate it into mud. The water was held up, and had spread itself over the valley above the dam. The messenger returned with this explanation, and the water was arrested from

מִמַּד צָרְתָן וְהַיְרֵדִים עַל יֶם הָעֲרָבָה יָם־הַמֶּלַח תַּמּוּ נִכְרָתוּ וְהָעָם עָבְרוּ נֶגֶד יְרִיחוֹ׃ (17) וַיַּעַמְדוּ הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן בְּרִית־יְהוָה בֶּחָרָבָה

midnight until the 4th hour of the day. Then the water prevailed upon the dam and broke it up. The water flowed down in a body equal in depth to the length of a lance, but made no impression upon the building owing to the strength given it." (Quarterly Statement Palestine Exploration Fund, July 1895. pp. 253—261).

צרתן. Cf. 1 Kings 4, 12.

על הים, "Towards". על is used with verbs of motion in the sense of movement towards an object "so as either to stand above or rest upon it."

הערבה. The Arabah or desert plain, i. e. here the Valley of the Jordan N. of the Dead Sea and its continuation South. See Glossary.

ים וג׳. יָם is constr. as well as abs. יַם the form we should expect appears occasionally. יַם־ frequently, but only of the Red Sea יַם־סוּף.

תמו נכרתו. Lit. "were completed, were cut off." Co-ordination of two verbs without copula (asyndeton) to convey the meaning of the verb and adverb cf. Ps. 73, 19 ספו תמו "were wholly consumed".

Driver explains the second verb as a circumstantial clause, and equivalent to "being cut off" and would translate "those that went down towards ... being cut off, failed."

17. הארון ברית. See note v. 11 also note v. 14.

בחרבה. בְּ is for בְּהָ; when a preposition is prefixed to a noun with the article, the latter surrenders its vowel to the prep. and disappears. Before ח with ַ or ָ the article ה receives ַ.

בְּתוֹךְ הַיַּרְדֵּן הָכֵן וְכָל־יִשְׂרָאֵל עֹבְרִים בֶּחָרָבָה עַד אֲשֶׁר־תַּמּוּ כָּל־הַגּוֹי לַעֲבֹר אֶת־הַיַּרְדֵּן׃

הכן. Inf. Abs. Hiph. (כון). Adverbial use of the Inf. abs. to describe the manner of the action of a previous verb. The construction is frequent. Some adverbs are actually Hiph'il Inf. abs. הרחק v. 16. היטב "well".

CHAPTER IV.

4 (1) וַיְהִי כַּאֲשֶׁר־תַּמּוּ כָל־הַגּוֹי לַעֲבֹר אֶת־הַיַּרְדֵּן
וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ לֵאמֹר: (2) קְחוּ לָכֶם מִן־הָעָם
שְׁנֵים עָשָׂר אֲנָשִׁים אִישׁ־אֶחָד אִישׁ־אֶחָד מִשָּׁבֶט:

V. 1 פסקא באמצע פסוק.

1. כאשר־תמו. Double Ayin verbs tend to keep the accent on the stem vowel as here תֹּמּו. כאשר is therefore toneless to avoid the conjunction of two accents. It receives Metheg under כַּ according to the rule that an open syllable two places from the tone requires the secondary accent.

The Mas. footnote פסקא באמצע פסוק calls attention to the "division in the middle of a verse" here; cf. also 8, 24.

קחו לכם. Cf. 3, 12. It is proposed that vv. 1 b, 2 and 3 are misplaced and should follow 3, 8. The difficulty did not escape the older commentators. Kim. holds that the section 1 b to end of 3 should be regarded in parenthesis and as fuller explanation of the reference in preceding chapter. This is not in contradiction to the usage of the language. It is in the nature of an appendix to what precedes. "Chronological sequence is not the sole principle which regulates vav cons. . . . . .

A writer . . . . may be guided by association in *thought* rather than an association in *time*. Thus we sometimes find first of all an event described generally as a whole, and then some detail accompanying or connected with its occurrence appended afterwards by ו (and Impf.)". Driver § 75. Cf. 2 Sam. 5, 8 where a preceding detail connected with the capture of Zion is described after the account of the capture itself. Also Kings 7, 13.

(3) וְצַוּוּ אוֹתָם לֵאמֹר שְׂאוּ־לָכֶם מִזֶּה מִתּוֹךְ הַיַּרְדֵּן מִמַּצַּב רַגְלֵי הַכֹּהֲנִים הָכֵן שְׁתֵּים־עֶשְׂרֵה אֲבָנִים וְהַעֲבַרְתֶּם אוֹתָם עִמָּכֶם וְהִנַּחְתֶּם אוֹתָם בַּמָּלוֹן אֲשֶׁר־תָּלִינוּ בּוֹ הַלָּיְלָה׃ ס (4) וַיִּקְרָא יְהוֹשֻׁעַ אֶל־שְׁנֵים הָעָשָׂר אִישׁ אֲשֶׁר הֵכִין מִבְּנֵי יִשְׂרָאֵל אִישׁ־אֶחָד אִישׁ־אֶחָד מִשָּׁבֶט׃ (5) וַיֹּאמֶר לָהֶם יְהוֹשֻׁעַ עִבְרוּ לִפְנֵי אֲרוֹן יְהוָה אֱלֹהֵיכֶם אֶל־תּוֹךְ הַיַּרְדֵּן

3. הכין. Inf. constr. probably for הָכֵן inf. abs. See note 3, 17. This adverbial use of the Inf. abs. is awkward in construction with מצב; it must be regarded as modifying the verbal idea underlying the latter word.

שאו לכם. *Ethical* dative.

4. שנים העשר. The article denotes reference back to some list or number previously named or implied. In numerals from 11 to 19, the article when used may stand before the unit or עשר.

The narrative in this verse follows immediately after 1 a, the intervening verses being either an explanatory parenthesis or misplaced from 3, 7. See note v. 2.

איש אחד. The wording is somewhat different from 3, 12. There it is "One man *for* a tribe" here "One man *from* a tribe". ל as in 3, 12 is the more usual particle with the numerals to express the Distributive. Cf. however, Neh. 11, 1 אחד מן.

5. עברו וג׳. The people had passed over, but not Joshua and the 12. On this occasion Joshua was at the rear of the people in order to give them confidence that the bed would remain dry long enough to allow all to cross in safety. When the people had passed, Joshua summoned the twelve who had remained behind with him and bade them pass over before the Ark which still remained in the dry bed of river, and take each a stone to the other side.

וְהָרִימוּ לָכֶם אִישׁ אֶבֶן אַחַת עַל־שִׁכְמוֹ לְמִסְפַּר שִׁבְטֵי
בְנֵי־יִשְׂרָאֵל׃ (6) לְמַעַן תִּהְיֶה זֹאת אוֹת בְּקִרְבְּכֶם כִּי־יִשְׁאָלוּן
בְּנֵיכֶם מָחָר לֵאמֹר מָה הָאֲבָנִים הָאֵלֶּה לָכֶם׃ (7) וַאֲמַרְתֶּם
לָהֶם אֲשֶׁר נִכְרְתוּ מֵימֵי הַיַּרְדֵּן מִפְּנֵי אֲרוֹן בְּרִית־יְהוָה
בְּעָבְרוֹ בַּיַּרְדֵּן נִכְרְתוּ מֵי הַיַּרְדֵּן וְהָיוּ הָאֲבָנִים הָאֵלֶּה לְזִכָּרוֹן
לִבְנֵי יִשְׂרָאֵל עַד־עוֹלָם׃

והרימו. The Pf. with ו consec. frequently follows the Imper. (עברו). Ges. § 112 r.

6. ישאלון for ישאֲלון. The word is not in pause, but the pausal vowel ָ under א is probably due to the influence of the emphatic termination ון.

האבנים. הָ for הַ in compensation for the omitted Daghesh, which א cannot take. Dav. § 11 has an excellent paradigm of the article and its varying vowel. The Metheg with the open syllable הָ, in accordance with notes supra, owing to its distance from the tone. Thus בנֵי at end of previous verse, and so frequently.

7. ואמרתם. Pf. with Vav consec. which, with the Pf., has the same pointing as the conj. Pathah ַ instead of Sheva by the influence of the Hateph ֲ under א "a guttural with Hateph turns a preceding simple vocal Sheva into the short vowel corresponding to the Hateph." "Then ye shall say." ו consec. with the Perf., as the apodosis of a hypothetical clause of which the preceding phrase commencing כי ישאלון is the protasis. The Impf. with a conditional particle followed by the Perf. is a very frequent form of the Hypothetical sentence.

אשר. With causal force. Cf. Num. 20, 13 מי מריבה אשר רבו. Gen. 31, 49 והמצפה אשר אמר.

מימי. Constr. of מים, alternating with the form מי (in the same verse). The pronom. suffixes are always added to the duplicated form, מימיך etc.

נכרתו ... הירדן. Omitted in some LXX Codices.

(8) וַיַּעֲשׂוּ־כֵן בְּנֵי־יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוֹשֻׁעַ וַיִּשְׂאוּ שְׁתֵּי־
עֶשְׂרֵה אֲבָנִים מִתּוֹךְ הַיַּרְדֵּן כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־יְהוֹשֻׁעַ
לְמִסְפַּר שִׁבְטֵי בְנֵי־יִשְׂרָאֵל וַיַּעַבְרוּם עִמָּם אֶל־הַמָּלוֹן וַיַּנִּחוּם
שָׁם: (9) וּשְׁתֵּים עֶשְׂרֵה אֲבָנִים הֵקִים יְהוֹשֻׁעַ בְּתוֹךְ הַיַּרְדֵּן
תַּחַת מַצַּב רַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן הַבְּרִית וַיִּהְיוּ שָׁם עַד
הַיּוֹם הַזֶּה: (10) וְהַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן עֹמְדִים בְּתוֹךְ
הַיַּרְדֵּן

8. "The Children of Israel did so" i. e. through their 12 representatives chosen from the Tribes.

שתי עשרה אבנים. Sometimes שתים עשרה as in next verse. The numerals above the units take the noun usually in the plural; except collectives, words of time, measure and weight, אלף ,אמה ,מאה etc. and names of things one is accustomed to count; e. g. איש, נפש, שבט, עיר etc. Dav. Syn. § 37. Ges. § 134, 2.

למספר ... ישראל. Three nouns successively in constr.

9. תחת. Lit. "Underneath" and so, "the place where one is". "The place of the standing of the feet etc." The priests were standing in the dry bed of the river near the East Bank, so that the stones would not be completely covered when the waters returned. According to the plain meaning of the text this is a memorial in addition to that set up at Gilgal, although modern criticism regards it as a duplication of the previous subject matter and sign of composite authorship.

ויהיו "And they have been (there)". Dav. Syn. § 48. Unto this day i. e. the date of the composition of the book.

10. עומדים "Were standing". The ptcple marks continuous action—i. e. they were standing all the time the people and their representatives were carrying out the various injunctions of Joshua.

עַד־תֹּם כָּל־הַגּוֹי אֲשֶׁר־צִוָּה יְהוָה אֶת־יְהוֹשֻׁעַ לְדַבֵּר אֶל־
הָעָם כְּכֹל אֲשֶׁר־צִוָּה מֹשֶׁה אֶת־יְהוֹשֻׁעַ וַיְמַהֲרוּ הָעָם וַיַּעֲבֹרוּ׃
(11) וַיְהִי כַּאֲשֶׁר־תַּם כָּל־הָעָם לַעֲבֹר וַיַּעֲבֹר אֲרוֹן־יְהוָה
וְהַכֹּהֲנִים לִפְנֵי הָעָם׃ (12) וַיַּעַבְרוּ בְּנֵי־רְאוּבֵן וּבְנֵי־גָד
וַחֲצִי שֵׁבֶט הַמְנַשֶּׁה חֲמֻשִׁים לִפְנֵי בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר דִּבֶּר
אֲלֵיהֶם מֹשֶׁה׃ (13) כְּאַרְבָּעִים אֶלֶף חֲלוּצֵי הַצָּבָא עָבְרוּ

עד־תם. Another illustration of the frequent constr. of the inf. constr. and prep. to be rendered by a conj. and finite verb. In this constr. the subj. of the action is generally to be regarded in the gen. except when there is an intervening word between the Inf. and the subj. (cf. 2, 16. 3, 15) when it is in the nom. "Until the ending of everything" = until everything was ended.

ככל . . . יהושע. Omitted by LXX. But cf. Deut. 27, 2.

וימהרו. For omission of Daghesh in ה see note 1, 1.

11. ויעבר. The subjects of the verb are "Ark and Priests", but when the predicate precedes two or more subjects, it often agrees in number and gender with the *first* as being the subj. nearest to it.

לפני העם. "In the presence of the people." Lit. "Before the people" and the meaning is as in RV. and not "that the priests passed to the head of the people." The latter, standing on the river bank, watched the priests bearing the Ark as they passed along the dry bed of the river on to the shore.

12. cf. Numbers 32, 20. המנשה. See note 1, 12.

13. אלף. For use of the sing. see note v. 8.

כארבעים. כ Quantitative—see note 3, 4.

חלוצי הצבא Equipped ones of the warfare = Equipped for war. A frequent phrase, but more usually without the article. cf. Num 31, 5. Here "*the* war" probably due to the presence before the writer's mind of the impending campaign against the Canaanite.

לִפְנֵי יְהוָה לַמִּלְחָמָה אֶל עַרְבוֹת יְרִיחוֹ׃ פ
(14) בַּיּוֹם הַהוּא גִּדַּל יְהוָה אֶת־יְהוֹשֻׁעַ בְּעֵינֵי כָּל־
יִשְׂרָאֵל וַיִּרְאוּ אֹתוֹ כַּאֲשֶׁר יָרְאוּ אֶת־מֹשֶׁה כָּל־יְמֵי חַיָּיו׃ פ
(15) וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ לֵאמֹר׃ (16) צַוֵּה אֶת־
הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן הָעֵדוּת וְיַעֲלוּ מִן־הַיַּרְדֵּן׃ (17) וַיְצַו
יְהוֹשֻׁעַ אֶת־הַכֹּהֲנִים לֵאמֹר עֲלוּ מִן־הַיַּרְדֵּן׃ (18) וַיְהִי
כְּ֭עֲלוֹת הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן בְּרִית־יְהוָה מִתּוֹךְ הַיַּרְדֵּן נִתְקְוּ

V. 18 כעלות קרי׳.

לפני י׳. The phrase often used of actions done with a sense of God's presence, and not always at a Sanctuary. Cf. infra 18, 6; 24, 1. Gen. 27, 1. Judges 11, 11. Targ. paraphrases "Before the people of the Lord."

14. גִּדַּל. The form of 3rd. sing. perf. Pi. with ֗ (the original vowel) instead of ֔ "appears especially before Maqqeph and in the middle of sentences in continous discourse; but in pause the form with ֔ is more usual." Ges. § 52 Rem. 1.

15 sq. According to conservative commentators the repetition of the priests' passage etc. supplies details of the event previously omitted from the narrative. See note on v. 2. Modern criticism regards it as proof of the composite authorship of the ch. See Introduction.

16. ויעלו. Simple Vav copulative וְ is construed with the passive or cohort. to express purpose after an Imper. or its equivalent. Cf. Gen. 24, 14 הטי נא כדך ואשתה.

העדות. Some critics – Steuernagel, Kuenen, Bennett—substitute הברית, on the ground that העדות is the mistake of a Scribe ("familiar with P's language", Bennett) for הברית as in the previous verses. Dillmann opposes. LXX (Vat. codex) translates as though both words were in the Text "The Ark of the Covenant of the Testimony." MT should stand.

18. נתקו. Niph'al Perf. נתק. Lit. "Were plucked away

כַּפּוֹת רַגְלֵי הַכֹּהֲנִים אֶל הֶחָרָבָה וַיָּשֻׁבוּ מֵי־הַיַּרְדֵּן לִמְקוֹמָם
וַיֵּלְכוּ כִתְמוֹל־שִׁלְשֹׁם עַל־כָּל־גְּדוֹתָיו׃ (19) וְהָעָם עָלוּ מִן־
הַיַּרְדֵּן בֶּעָשׂוֹר לַחֹדֶשׁ הָרִאשׁוֹן וַיַּחֲנוּ בַּגִּלְגָּל בִּקְצֵה מִזְרַח
יְרִיחוֹ׃ (20) וְאֵת שְׁתֵּים עֶשְׂרֵה הָאֲבָנִים הָאֵלֶּה אֲשֶׁר לָקְחוּ
מִן־הַיַּרְדֵּן הֵקִים יְהוֹשֻׁעַ בַּגִּלְגָּל׃ (21) וַיֹּאמֶר אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר אֲשֶׁר יִשְׁאָלוּן בְּנֵיכֶם מָחָר אֶת־אֲבוֹתָם לֵאמֹר מָה
הָאֲבָנִים הָאֵלֶּה׃ (22) וְהוֹדַעְתֶּם אֶת־בְּנֵיכֶם לֵאמֹר בַּיַּבָּשָׁה

on to the dry ground". Constr. praegnans for "were plucked away (from the soft bed of the river and lifted) on to the dry land".

Perhaps best regarded as Perf. asyndeton used as circumstantial clause. Cf. Driver § 163 "the soles of the feet etc. . . . being plucked etc."

19. בעשור. Lit. "On the ten". The cardinal numbers even when the ordinal exists (1—10) are sometimes used to express the date omitting the word "day".

לחדש. The circumscription of the gen. ("of the month") by ל instead of previous noun in constr. is usual in stating dates. The first month is Nisan or Abib (March-April).

גלגל. Lit. "A circle" of stones from גלל to roll, formed from the Pilpel. גִּלְגֵּל = A wheel. cf. Is. 28, 28.

בקצה מזרח. Lit. "On the side of the East of Jericho" —i. e. on the East side. מזרח is a noun in constr.

21. אשר ישאלון *When* they ask. The use of אשר to express a condition is somewhat rare; but cf. Lev. 4, 22 אשר נשיא יחטא. For ישְׁאָלוּן see supra v. 6.

אבותם. More usual than the form אבותיהם, which we might expect according to the paradigm. The latter is actually the less correct form. It arises, together with the other forms of pronom. suffixes to plural fem. nouns (אבותינו אבותיך etc.) through the addition of the mas. constr. plural termination ־י— to the fem. plural ות. The result is in

עָבַר יִשְׂרָאֵל אֶת־הַיַּרְדֵּן הַזֶּה׃ (23) אֲשֶׁר־הוֹבִישׁ יְהוָה אֱלֹהֵיכֶם אֶת־מֵי הַיַּרְדֵּן מִפְּנֵיכֶם עַד־עָבְרְכֶם כַּאֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לְיַם־סוּף אֲשֶׁר־הוֹבִישׁ מִפָּנֵינוּ עַד־עָבְרֵנוּ׃ (24) לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ אֶת־יַד יְהוָה כִּי חֲזָקָה הִיא לְמַעַן יְרֵאתֶם אֶת־יְהוָה אֱלֹהֵיכֶם כָּל־הַיָּמִים׃ פ

effect a *double* indication of the plural. The sing. suffix to the fem. plural noun does occur occasionally. Deut. 28, 59 מכותך. Ez. 16, 52 אחיותך. In the 3rd plu., as here, it is much more frequent than the double form and in the earlier books it is almost the rule cf. דורותם, שמותם etc. Wright, end of ch. VII. Ges. § 91, 3.

23. אשר הוביש. אשר with causal force cf. v. 7.

24. למען דעת. למען with the Inf. constr. to express a final clause. Cf. Judges 2, 22 למען נסות. למען and the Impf. with the same force, cf. Gen 12, 13 למען ייטב לי. Note that here the Inf. constr. has both subj. (כל עמי) and obj. (את יד).

למען יְרֵאתֶם "That ye might fear". (Perf. 2nd plu.) So according to the Mas. pointing. An emendation of the vowels to יִרְאָתָם (Inf. constr. + 3rd pronom. suffix) = "That they might fear", is proposed and followed by R. V. It is well supported. (1) למען to introduce final clause is not used with Perf. Its construction is with Impf. or Inf. constr. (2) It conforms better with the first part of the verse. Keil's contention that the Inf. is never used with a suffix and cannot take one, fails in view of Is. 29, 13. 2 Sam. 3, 11.

כל הימים All the days i. e. continually = עד עולם.

CHAPTER V.

5 (1) וַיְהִי כִשְׁמֹעַ כָּל־מַלְכֵי הָאֱמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן
יָמָּה וְכָל־מַלְכֵי הַכְּנַעֲנִי אֲשֶׁר עַל־הַיָּם אֵת אֲשֶׁר־הוֹבִישׁ
יְהוָה אֶת־מֵי הַיַּרְדֵּן מִפְּנֵי בְנֵי־יִשְׂרָאֵל עַד־עָבְרָנוּ וַיִּמַּס
לְבָבָם וְלֹא־הָיָה בָם עוֹד רוּחַ מִפְּנֵי בְּנֵי־יִשְׂרָאֵל: ס
(2) בָּעֵת הַהִיא אָמַר יְהוָה אֶל־יְהוֹשֻׁעַ עֲשֵׂה לְךָ חַרְבוֹת
צֻרִים

V. 1 עברים קרי׳.

1. All the inhabitants of Canaan are here included under the generic term of Amorites and Canaanites; the former signifiying the dwellers in the highlands, cf. Num. 13, 29 and Deut. 1, 7, and the latter, the Lowlanders (על הים) towards the coast of the Mediterranean. See note 9, 1.

את אשר. Object clauses are often introduced by (אשר and) את אשר the circumstance that, the fact that. See 2, 10.

עברנו. If read with these consonants עָבְרֵנוּ = Inf. Constr. with pronom affix "our passing over". All the Versions and some MSS. (supported by Targ which has דעברו) read עברם Inf. constr. 3rd pronom. suff. "their passing over" = they had passed over; as in margin of R. V. This is also the Q'ri, the Masoretic correction.

לבבם. "Their heart". For this form, though applied to many individuals see note 7, 6.

2. חרבות צורים. Lit. "Swords (weapons) of rocks." *Both* nouns in the plural. So frequently when the plural is a compound expression. Cf. שני לוחות אבנים. Two tables of Stone (lit. Stones). "Knives of flint" or stone knives, a survival of an old custom cf. Ex. 4, 25.

וְשׁוּב מֹל אֶת־בְּנֵי־יִשְׂרָאֵל שֵׁנִית׃ (3) וַיַּעַשׂ־לוֹ יְהוֹשֻׁעַ חַרְבוֹת צֻרִים וַיָּמָל אֶת־בְּנֵי יִשְׂרָאֵל אֶל־גִּבְעַת הָעָרְלוֹת׃ (4) וְזֶה הַדָּבָר אֲשֶׁר־מָל יְהוֹשֻׁעַ כָּל־הָעָם הַיֹּצֵא מִמִּצְרַיִם הַזְּכָרִים כָּל ׀ אַנְשֵׁי

ושוב מל. The subordination of one verb to another is often expressed by co-ordination; the complementary verb being in finite form united by the copula and sometimes, as here, even without. Dav. Syn. § 83. Ges § 120 g. שוב ומל for שוב מל. The constr. with שוב is mostly a periphrasis for expressing the repetition of an action." "Return and circumcise" = "circumcise again".

שנית. Omitted in LXX codex Vat.

3. ויעש. Verbs ל״ה have a shortened form for the Jussive which is also used with the ו consec. The form comes by loss of ה and its vowel sign, and often involves further changes in the vocalisation of the word. Here ויעש for יעשׂה. Dav. § 44. Harper § 100.

וימל. Impf. with ו consec. from מול. Impf. ימול. Jussive = יָמָל; with ו consec. = וַיָּמָל. The retraction of accent (possible here because the penultimate is open, Ges. § 29) causes a shortening of the ultimate vowel in יָמָל since a long vowel cannot stand in a closed toneless syllable.

אל "Against" the hill. אל properly signifies direction towards, but is sometimes used of "proximity at", with an implied idea of previous motion to the place.

4. וזה הדבר "And this is the reason" cf. 1 Kings 9, 15; 11, 27.

אנשי pl. constr. איש. Notice different terms for "man". 1. אנוש poet. expression for man collectively, used for human race; very seldom for single individual like איש. Also in contrast to God = mortal, decaying man. Job 9, 2 ומה יצדק אנוש עם אל. 2. איש, man, collectively and individually, often with special reference to virtues of

הַמִּלְחָמָה מֵתוּ בַּמִּדְבָּר בַּדֶּרֶךְ בְּצֵאתָם מִמִּצְרָיִם׃ (5) כִּי־
מֻלִים הָיוּ כָּל־הָעָם הַיֹּצְאִים וְכָל־הָעָם הַיִּלֹּדִים בַּמִּדְבָּר בַּדֶּרֶךְ
בְּצֵאתָם מִמִּצְרַיִם לֹא־מָלוּ׃ (6) כִּי ו אַרְבָּעִים שָׁנָה הָלְכוּ
בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר עַד־תֹּם כָּל־הַגּוֹי אַנְשֵׁי הַמִּלְחָמָה
הַיֹּצְאִים מִמִּצְרַיִם אֲשֶׁר לֹא־שָׁמְעוּ בְּקוֹל יְהוָה אֲשֶׁר נִשְׁבַּע
יְהוָה לָהֶם לְבִלְתִּי הַרְאוֹתָם אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה
לַאֲבוֹתָם לָתֶת לָנוּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃ (7) וְאֶת־בְּנֵיהֶם
הֵקִים תַּחְתָּם אֹתָם מָל יְהוֹשֻׁעַ כִּי־עֲרֵלִים הָיוּ כִּי לֹא־מָלוּ
אוֹתָם בַּדָּרֶךְ׃

manliness = vir. 3. אדם Man in widest sense; and often in lower conception. כל אדם = all men. כל איש = every man. Ps. 49 גם בני אדם גם בני איש, Men of low degree as opposed to "men of high degree". Further איש never used of "woman". אדם is not opposed to, or exclusive of, woman.

מלים. Pass. Ptcp. מול. היה is often used with ptcp. (chiefly the active p.) to give more distinctly the idea of duration, but it also occurs with little or no intention of emphasis. For other instances with pass. ptcp. cf. Lev. 13, 45, 1 Kings 22, 35.

ילדים. Plu. Adj. ילוד or ילד. Irreg. pointing for יָלוּד Pass. Ptcp. of ילד. מלו. The indefinite subj. is frequently expressed by the 3rd pl.

6. לבלתי. בלתי with prep. ל is used regularly to negative the inf. constr. as well as to negative the impf. = "that not", "so as not"; cf. Gen. 3, 11.

לתת לנו. Note the tone is drawn back to the penult in לתת to avoid the concurrence of two tone syllables. Ges. § 29, 3 b.

חלב ודבש. Genitives of nearer definition following the constr. of participle זבת, a frequent construction cf. חללי חרב "Slain *by* the sword".

(8) וַיְהִי כַּאֲשֶׁר־תַּמּוּ כָל־הַגּוֹי לְהִמּוֹל וַיֵּשְׁבוּ תַחְתָּם בַּמַּחֲנֶה
עַד חֱיוֹתָם ס (9) וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם גַּלּוֹתִי
אֶת־חֶרְפַּת מִצְרַיִם מֵעֲלֵיכֶם וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא גִּלְגָּל
עַד הַיּוֹם הַזֶּה׃

(10) וַיַּחֲנוּ בְנֵי־יִשְׂרָאֵל בַּגִּלְגָּל וַיַּעֲשׂוּ אֶת־הַפֶּסַח
בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב בְּעַרְבוֹת יְרִיחוֹ׃ (11)
וַיֹּאכְלוּ מֵעֲבוּר הָאָרֶץ מִמָּחֳרַת הַפֶּסַח מַצּוֹת וְקָלוּי בְּעֶצֶם
הַיּוֹם הַזֶּה׃ (12) וַיִּשְׁבֹּת הַמָּן מִמָּחֳרָת בְּאָכְלָם מֵעֲבוּר
הָאָרֶץ וְלֹא־הָיָה עוֹד לִבְנֵי יִשְׂרָאֵל מָן וַיֹּאכְלוּ מִתְּבוּאַת
אֶרֶץ כְּנַעַן בַּשָּׁנָה הַהִיא׃ ס

8. תחתם. Lit. "under them" i. e. on the spot where they were = in their places; cf. 6, 5.

9. גלגל. A play on resemblance between the word גלותי (from גלל "to roll away") and גלגל "a circle"; cf. 4, 19.

11. מעבור From "the produce of". עבור occurs only here and in the next verse. The abstr. would be עָבוּר.

ממחרת הפסח. Omitted (also ממחרת in next v.) in LXX.

מצות. Eaten during the Festival of Passover. See Ex. 12.

קלוי. Pass. Ptc. קלה, to burn, lit. "that which is burned or wasted". Ears of corn thus roasted are still an article of food in the East.

עצם. Lit. "bone, substance" and hence "self".

12. ממחרת From (the arrival of) the morrow = on the morrow. Note the word here is abs. In v. 11 it is constr., with Pathach under ר, on the morrow of (the day after) Passover.

וירא. Impf. with ו consec. shortened form (for ויראה) as usual with ל"ה verbs.

(13) וַיְהִי בִּהְיוֹת יְהוֹשֻׁעַ בִּירִיחוֹ וַיִּשָּׂא עֵינָיו וַיַּרְא
וְהִנֵּה־אִישׁ עֹמֵד לְנֶגְדּוֹ וְחַרְבּוֹ שְׁלוּפָה בְּיָדוֹ וַיֵּלֶךְ יְהוֹשֻׁעַ
אֵלָיו וַיֹּאמֶר לוֹ הֲלָנוּ אַתָּה אִם־לְצָרֵינוּ׃ (14) וַיֹּאמֶר ו לֹא
כִּי אֲנִי שַׂר־צְבָא־יְהוָה עַתָּה בָּאתִי וַיִּפֹּל יְהוֹשֻׁעַ אֶל־פָּנָיו
אַרְצָה ׳וַיִּשְׁתָּחוּ

׳קמץ בו״ק V. 14

13. בירחו. In (the vicinity of) Jericho and so "by Jericho". A quite correct use of ב.

וחרבו. A circumstantial clause introduced by ו, a frequent construction. "With (lit. and) his sword drawn in his hand".

הלנו ··· לצרנו. הֲ is the interrogative particle. The alternative question is usually marked, as here, by הֲ in the first clause and אם or ואם in the second. cf. Gen. 17, 17. 1 Kings 22, 15. If the second clause is negative, אם לא. cf. Gen. 27, 21.

14. צבא, "host", not necessarily organised for war. Applied to Israel (Ex. 7, 4. 12, 4); the heavenly bodies (Deut. 4, 19), and so generally. Angels (1 Kings 22, 19) and in this sense most likely here; otherwise, the use of the word to denote spiritual beings and invisible agencies is a later one. Neh. 9, 6. Dan. 8, 10.

אל פניו for על פ׳. There is a tendency in the language to use אל for על, cf. 1 Kings 13, 29.

ארצה. Termination ה expressing direction towards; survival of a former accusative case ending. Ges. § 90.

וישתחו. The disjunctive tonic accent ֑ sometimes has sufficient pausal force to cause the lengthening of the tone vowel, as here, ַ to ָ. See note 8, 1. ישתחו is the shortened Impf. of השתחוה the Hithpal'el, a rare form, of שחה, ש and ת being transposed. יִשְׁתַּחוּ is for יִשְׁתַּחֲוֻ. Ges. § 75, 18.

וַיֹּאמֶר לוֹ מָה אֲדֹנִי מְדַבֵּר אֶל־עַבְדּוֹ: (15) וַיֹּאמֶר שַׂר־צְבָא יְהוָה אֶל־יְהוֹשֻׁעַ שַׁל־נַעֲלְךָ מֵעַל רַגְלֶךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עֹמֵד עָלָיו קֹדֶשׁ הוּא וַיַּעַשׂ יְהוֹשֻׁעַ כֵּן:

V. 15. חסר י.

מדבר. Future passing into the present. *Futurum instans.* What is my lord about to say = what is my lord saying. The same *nuance* is often contained in the English present part.

15. רגלך. To be read רגליך. There is a Mas. foot note pointing to the omission of י (חסר י = ', lacking). The word is therefore to be regarded pl. Pesh. also renders נעלך = נעליך = Shoes.

CHAPTER VI.

6 (1) וִיְרִיחוֹ סֹגֶרֶת וּמְסֻגֶּרֶת מִפְּנֵי בְּנֵי יִשְׂרָאֵל אֵין
יוֹצֵא וְאֵין בָּא׃ פ (2) וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ רְאֵה נָתַתִּי
בְיָדְךָ אֶת־יְרִיחוֹ וְאֶת־מַלְכָּהּ גִּבּוֹרֵי הֶחָיִל׃ (3) וְסַבֹּתֶם אֶת־
הָעִיר כָּל אַנְשֵׁי הַמִּלְחָמָה הַקֵּיף אֶת־הָעִיר פַּעַם אֶחָת כֹּה
תַּעֲשֶׂה* שֵׁשֶׁת יָמִים׃ (4) וְשִׁבְעָה כֹהֲנִים יִשְׂאוּ שִׁבְעָה
שׁוֹפְרוֹת הַיֹּבְלִים

1. סגרת ומסגרת. Fem. Ptc. Act. Qal with Ptc. Pu'al of סגר. Lit. "Jericho was keeping (its gates) shut and was being shut in" i. e. beleaguered. The participles emphasise the continuance of the condition over a period.

אין יוצא. אֵין constr. of אַיִן "not existing" the negative of יֵשׁ "being". אַיִן = "nothing of"; and its idiomatic use before the participle (as before a noun whose non-existence is predicated) is a very frequent construction. אין יוצא = Lit. "There was nought of one going out etc." = none went out.

2. נתתי. The perf. of certainty, or prophetic perf. The accomplishment of the action is actually in the future, but, being unalterably determined upon by the will of the speaker, it is regarded as having already taken place. Common with promises, resolutions, and especially so with divine promises. Dav. Syn. § 41. Driver § 13.

3. הקיף. Hiph'il Inf. נקף. For use see note on 3, 18.

ששת ימים. For constr. see note 1, 11. תעשה. Pesh = תעשו.

4. היובלים. "The rams". יובל = a ram, but the word is seldom used except in combination with קרן or שופר, hence when alone it signifies "horn" (Ex. 19, 13). Translate "rams' horns" not "trumpets".

לִפְנֵי הָאָרוֹן וּבַיּוֹם הַשְּׁבִיעִי תָּסֹבּוּ אֶת־הָעִיר שֶׁבַע פְּעָמִים
וְהַכֹּהֲנִים יִתְקְעוּ בַּשּׁוֹפָרוֹת׃ (5) וְהָיָה בִּמְשֹׁךְ ׀ בְּקֶרֶן הַיּוֹבֵל
בְּשָׁמְעֲכֶם אֶת־קוֹל הַשּׁוֹפָר יָרִיעוּ כָל־הָעָם תְּרוּעָה גְּדוֹלָה
וְנָפְלָה חוֹמַת הָעִיר תַּחְתֶּיהָ וְעָלוּ הָעָם אִישׁ נֶגְדּוֹ׃ (6) וַיִּקְרָא
יְהוֹשֻׁעַ בִּן־נוּן אֶל־הַכֹּהֲנִים וַיֹּאמֶר אֲלֵהֶם שְׂאוּ אֶת־אֲרוֹן
הַבְּרִית וְשִׁבְעָה כֹהֲנִים יִשְׂאוּ שִׁבְעָה שׁוֹפְרוֹת יוֹבְלִים לִפְנֵי
אֲרוֹן יְהוָה׃ (7) וַיֹּאמֶר ׀ אֶל־הָעָם עִבְרוּ וְסֹבּוּ אֶת־הָעִיר
וְהֶחָלוּץ

V. 5. בשמעכם ק׳. V. 7. ויאמר קרי

The blowing of trumpets was prescribed as part of the worship on the Solemn Feast of the 7th Month Tishri (observed now as the New Year's Day by the Jewish race) and at the proclamation of the great year of the Jubilee.

שבע. Note the num. is fem. to agree with פעם and for explanation of the use of the fem. numeral with a masculine noun and vice versa, see note on 17, 11.

במשך. משך is "to draw out", and so, "to draw out a sound", often with a sense of prolonging. "When there is a long drawing out of sound on the ram's horns" "when they blow a long blast on the ram's horns."

5. תחתיה, "under it", in its place, i. e. where it stood, cf. 5, 8. Jud. 7, 21. 1 Sam. 14, 9.

בשמעכם Q'ri כשמעכם, but there is no difference in meaning.

7. ויאמרו. The Q'ri ויאמר (and *he* i. e. Joshua said) supported by Targum and Pesh. ויאמרו, the K'thibh, would refer to the priests.

והחלוץ. The sing. noun with the article is extensively used in Hebrew to denote a class. החלוץ the armed men i. e. the soldiers. For Metheg ֏ see 4, 6 and Dav. § 10. LXX, which freely paraphrases vv. 6 and 7, omits ויהי ... העם and would read יעברו for עברו i. e. "let the seven priests

יַעֲבֹר לִפְנֵי אֲרוֹן יְהוָה׃ (8) וַיְהִי כֶּאֱמֹר יְהוֹשֻׁעַ אֶל־הָעָם > G
וְשִׁבְעָה הַכֹּהֲנִים נֹשְׂאִים שִׁבְעָה שׁוֹפְרוֹת הַיּוֹבְלִים לִפְנֵי כהנים G
יְהוָה עָבְרוּ וְתָקְעוּ בַּשּׁוֹפָרוֹת וַאֲרוֹן בְּרִית יְהוָה הֹלֵךְ יעברו G
אַחֲרֵיהֶם׃ ס (9) וְהֶחָלוּץ הֹלֵךְ לִפְנֵי הַכֹּהֲנִים תֹּקְעֵי
הַשּׁוֹפָרוֹת וְהַמְאַסֵּף הֹלֵךְ אַחֲרֵי הָאָרוֹן הָלוֹךְ וְתָקוֹעַ בַּשּׁוֹפָרוֹת׃
(10) וְאֶת־הָעָם צִוָּה יְהוֹשֻׁעַ לֵאמֹר לֹא תָרִיעוּ וְלֹא־תַשְׁמִיעוּ
אֶת־קוֹלְכֶם וְלֹא־יֵצֵא מִפִּיכֶם דָּבָר עַד יוֹם אָמְרִי אֲלֵיכֶם
הָרִיעוּ וַהֲרֵיעֹתֶם׃ (11) וַיַּסֵּב אֲרוֹן־יְהוָה אֶת־הָעִיר הַקֵּף
פַּעַם אֶחָת וַיָּבֹאוּ הַמַּחֲנֶה וַיָּלִינוּ בַּמַּחֲנֶה׃ ס
(12) וַיַּשְׁכֵּם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּשְׂאוּ הַכֹּהֲנִים אֶת־אֲרוֹן יְהוָה׃

V. 9. תקעי קרי.

.... pass on and blow etc." making this and the following v. part of the instructions of Joshua, and so connecting them with v. 10.

8. ותקעו (MT) is an instance of Perf. with ו consec. = Impf. frequentative, although following a previous perf. which is however in the nature of a summary statement. Driver § 114. Ges. § 112. "The seven priests..... passed on and went on blowing with the trumpets."

9. הַמְאַסֵּף. Instead of הַמְאַסֵּף. The Daghesh following the article is sometimes omitted from the liquid letters, the syllable being marked with Metheg and remaining half open. Dav. § 11 Rem. a.

החלוץ and המאסף represent the two divisions of the army of the Israelites; the former referring to the $2\frac{1}{2}$ tribes (Reuben, Gad and $\frac{1}{2}$ Manasseh) and the latter to the fighting men of the remaining tribes (Keil). According to v. 3 the people in the procession consisted of the armed men only.

הלוך ותקוע. The Inf. Abs. used by itself graphically represents the exercise or continuance of the action.

10. הריעו והריעתם. The perf. with vav consec. after the impr. is a regular usage. Both forms are Hiph. of רוע.

(13) וְשִׁבְעָה הַכֹּהֲנִים נֹשְׂאִים שִׁבְעָה שׁוֹפְרוֹת הַיֹּבְלִים לִפְנֵי
אֲרוֹן יְהוָה הֹלְכִים הָלוֹךְ וְתָקְעוּ בַּשּׁוֹפָרוֹת וְהֶחָלוּץ הֹלֵךְ
לִפְנֵיהֶם וְהַמְאַסֵּף הֹלֵךְ אַחֲרֵי אֲרוֹן יְהוָה הָלוֹךְ וְתָקוֹעַ
בַּשּׁוֹפָרוֹת: (14) וַיָּסֹבּוּ אֶת־הָעִיר בַּיּוֹם הַשֵּׁנִי פַּעַם אַחַת
וַיָּשֻׁבוּ הַמַּחֲנֶה כֹּה עָשׂוּ שֵׁשֶׁת יָמִים: (15) וַיְהִי ׀ בַּיּוֹם
הַשְּׁבִיעִי וַיַּשְׁכִּמוּ כַּעֲלוֹת הַשַּׁחַר וַיָּסֹבּוּ אֶת־הָעִיר כַּמִּשְׁפָּט
הַזֶּה שֶׁבַע פְּעָמִים רַק בַּיּוֹם הַהוּא סָבְבוּ אֶת־הָעִיר שֶׁבַע
פְּעָמִים: (16) וַיְהִי בַּפַּעַם הַשְּׁבִיעִית תָּקְעוּ הַכֹּהֲנִים
בַּשּׁוֹפָרוֹת וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם הָרִיעוּ כִּי־נָתַן יְהוָה לָכֶם
אֶת־הָעִיר: (17) וְהָיְתָה הָעִיר חֵרֶם הִיא וְכָל־אֲשֶׁר־בָּהּ
לַיהוָה רַק רָחָב הַזּוֹנָה תִּחְיֶה הִיא וְכָל־אֲשֶׁר אִתָּהּ בַּבַּיִת כִּי

V. 13 הלוך קרי. V. 15 כעלות קרי.

13. ותקעו (הולכים הלוך). הלך with its inf. abs. is generally followed by another inf. but sometimes, as here, by a finite verb. An emendation ותקוע (K. H. B) is suggested, but it is unnecessary as the usage is supported elswhere. (Cf. 1 Sam. 19, 23 ויילך הלוך ויתנבא.)

It corresponds to ותקעו in v. 8 (q. v.) Perf. with ו consec. = Impf. frequentative. "And went on blowing".

הולך ותקוע. Participle according to the consonants, but the Mas. correction makes it the inf. הלוך. A more usual grammatical construction.

15. בעלות השחר. "At the rising of the dawn" i. e. when it becomes visible.

17. חרם. "Devoted thing" i. e. something set aside either for destruction, or from common use for sacred service. Here all the silver and gold brass and iron vessels are not to be destroyed but to be consecrated unto the Lord. In Num. 18, 14, the חרם is to be the property of the priests.

הֶחְבִּאָתָה אֶת־הַמַּלְאָכִים אֲשֶׁר שָׁלָחְנוּ׃ (18) וְרַק־אַתֶּם שִׁמְרוּ
מִן־הַחֵרֶם פֶּן־תַּחֲרִימוּ וּלְקַחְתֶּם מִן־הַחֵרֶם וְשַׂמְתֶּם אֶת־
מַחֲנֵה יִשְׂרָאֵל לְחֵרֶם וַעֲכַרְתֶּם אוֹתוֹ׃ (19) וְכָל־כֶּסֶף וְזָהָב
וּכְלֵי נְחֹשֶׁת וּבַרְזֶל קֹדֶשׁ הוּא לַיהוָה אוֹצַר יְהוָה יָבוֹא׃
(20) וַיָּרַע הָעָם וַיִּתְקְעוּ בַּשֹּׁפָרוֹת וַיְהִי כִּשְׁמֹעַ הָעָם אֶת־קוֹל
הַשּׁוֹפָר וַיָּרִיעוּ הָעָם תְּרוּעָה גְּדוֹלָה וַתִּפֹּל הַחוֹמָה תַּחְתֶּיהָ
וַיַּעַל הָעָם הָעִירָה אִישׁ נֶגְדּוֹ וַיִּלְכְּדוּ אֶת־הָעִיר׃ (21) וַיַּחֲרִימוּ

החבאתה. Hiph. חבא. The correct form is החביאה which appears in v. 25. The irregularity is due to the tendency of ל״א verbs to adopt the vowels of the ל״ה verb. Ges. § 75 VI.

18. שמרו. The Niph. impr. השמרו is the more usual form of this verb to express "take heed".

פן־תחרימו. פן "lest", referring to action ahead, is naturally followed by an Impf. Lest (when) ye devote it. For the constr. of the hypothetical see Note 4, 6. LXX reads ἐνθυμηθέντες ("setting your mind" on it) and this has suggested the emendation תחמדו Lest ye desire it. Targ supports MT.

לחרם. "And ye make of the camp of Israel as a devoted thing"; ל is commonly used after verbs of "making, appointing *to*", or "regarding *as*" something.

ועברתם. "And ye shall disturb", & so, "trouble". Root עכר from which the name of the Valley in 7, 24 is derived.

19. וברזל. Before the Labials (בומף) the pointing of the Conjunction ו is *without* a Metheg although an open syllable two places from the tone. Dav. § 15. Ges. § 62 e.

נחשת. Bronze i. e. copper with an alloy of tin. (Bennett.)

20. ויעל. Shortened form with ו consec. "Jericho is thus a city surrounded by resources, yet in war she has always been easily taken. That her walls fell down

אֶת־כָּל־אֲשֶׁר בָּעִיר מֵאִישׁ וְעַד־אִשָּׁה מִנַּעַר וְעַד־זָקֵן וְעַד
שׁוֹר וָשֶׂה וַחֲמוֹר לְפִי־חָרֶב׃ (22) וְלִשְׁנַיִם הָאֲנָשִׁים הַמְרַגְּלִים
אֶת־הָאָרֶץ אָמַר יְהוֹשֻׁעַ בֹּאוּ בֵּית־הָאִשָּׁה הַזּוֹנָה וְהוֹצִיאוּ
מִשָּׁם אֶת־הָאִשָּׁה וְאֶת־כָּל־אֲשֶׁר־לָהּ כַּאֲשֶׁר נִשְׁבַּעְתֶּם לָהּ׃
(23) וַיָּבֹאוּ הַנְּעָרִים הַמְרַגְּלִים וַיּוֹצִיאוּ אֶת־רָחָב וְאֶת־אָבִיהָ

at the sound of Joshua's trumpets is no exaggeration, but the soberest summary of all her history...

This weakness of Jericho was due to two causes. An open pass came down on her from Northern Israel, and from this, both part of her water supply could be cut off, and the hills behind her could be occupied. But besides this, her people seem never to have been distinguished for bravery... Enervated by the great heat... and unable to endure on their bodies aught but linen, it was impossible they could be warriors, or anything but irrigators, paddlers in water and soft earth." H. G. H. L. pp. 267, 268.

תחתיה. See note 5, 5.

21. מאיש ועד אשה. The combination of מן ... ועד is frequent to express the idea of "both .... and".

לפי חרב. ל of the *norm*. "According to the mouth or measure of the sword."

22. ולשנים האנשים. When a noun is definite (i. e. by the article, in the constr. or with a pronom affix) the numeral is usually in the constr. cf. 10, 16 חמשת המלכים. Cf. 1 Sam. 17, 14 for another exception. Probably a survival of the older constr. of the numeral as a noun in appos.

המרגלים. For omission of Daghesh in מ see supra v. 9. Pi. Part. רגל with ה as relative. Ges. § 139 i. In the following verse the same word is used as noun in apposition.

23. נערים. Lit. Youths: but the word is frequent as here in the sense of "follower" "attendant" = משרת.

ויציאו את־ ... ואת. את is generally repeated before each of several objects after the same verb.

וְאֶת־אִמָּהּ וְאֶת־אַחֶיהָ וְאֶת־כָּל־אֲשֶׁר־לָהּ וְאֶת כָּל־
מִשְׁפְּחוֹתֶיהָ הוֹצִיאוּ וַיַּנִּיחוּם מִחוּץ לְמַחֲנֵה יִשְׂרָאֵל׃
(24) וְהָעִיר שָׂרְפוּ בָאֵשׁ וְכָל־אֲשֶׁר־בָּהּ רַק ׀ הַכֶּסֶף וְהַזָּהָב
וּכְלֵי הַנְּחֹשֶׁת וְהַבַּרְזֶל נָתְנוּ אוֹצַר בֵּית־יְהוָה׃ (25) וְאֶת־
רָחָב הַזּוֹנָה וְאֶת־בֵּית אָבִיהָ וְאֶת־כָּל־אֲשֶׁר־לָהּ הֶחֱיָה
יְהוֹשֻׁעַ וַתֵּשֶׁב בְּקֶרֶב יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה כִּי הֶחְבִּיאָה
אֶת־הַמַּלְאָכִים אֲשֶׁר־שָׁלַח יְהוֹשֻׁעַ לְרַגֵּל אֶת־יְרִיחוֹ׃ ס
(26) וַיַּשְׁבַּע יְהוֹשֻׁעַ בָּעֵת הַהִיא לֵאמֹר אָרוּר הָאִישׁ לִפְנֵי
יְהוָה אֲשֶׁר יָקוּם וּבָנָה אֶת־הָעִיר הַזֹּאת אֶת־יְרִיחוֹ בִּבְכֹרוֹ
יְיַסְּדֶנָּה וּבִצְעִירִי יַצִּיב דְּלָתֶיהָ׃ ס (27) וַיְהִי יְהוָה אֶת־
יְהוֹשֻׁעַ וַיְהִי שָׁמְעוֹ בְּכָל־הָאָרֶץ׃

משפחותיה. Lit. "Families". Apparently pleonastic after the preceding phrase, but to be interpreted in the sense of "kindred".

מחוץ. "Until she was ready to be received as a proselyte into the congregation of the Lord." Kim.

24. אוצר. Acc. of place.

בית. Pesh. omits. Cf. v. 19.

26. את יריחו. Omitted in LXX.

ייסדנה. Pi. Impf. (ייסד) with 3rd fem. sing. pronom. affix strengthened by the נ (Nun energeticum or demonstr.) Without this נ the form would be ייסדה or ייסדָה.

בבכרו . . . ובצעירו. *At the cost* of his firstborn etc. ב *pretii*, denoting the price of a thing. Cf. 2 Sam. 23, 17 ההלכים בנפשותם "who went *at the risk of* (ב) their lives." Jericho is mentioned as an inhabited place, Judges 3, 13; 2 Sam. 10, 15, so that the curse may be understood as applied to rebuilding the city as a fortified place. The curse is fulfilled 1 Kings 16, 34.

CHAPTER VII.

7 (1) וַיִּמְעֲלוּ בְנֵי־יִשְׂרָאֵל מַעַל בַּחֵרֶם וַיִּקַּח עָכָן בֶּן־
כַּרְמִי בֶן־זַבְדִּי בֶן־זֶרַח לְמַטֵּה יְהוּדָה מִן־הַחֵרֶם וַיִּחַר־אַף
יְהוָה בִּבְנֵי יִשְׂרָאֵל׃ ס

(2) וַיִּשְׁלַח יְהוֹשֻׁעַ אֲנָשִׁים מִיְּרִיחוֹ הָעַי אֲשֶׁר[א]עִם־בֵּית עי׳ ם בי׳
אָוֶן מִקֶּדֶם לְבֵית־אֵל[א]וַיֹּאמֶר אֲלֵיהֶם לֵאמֹר עֲלוּ וְרַגְּלוּ אֶת־
הָאָרֶץ וַיַּעֲלוּ הָאֲנָשִׁים וַיְרַגְּלוּ אֶת־הָעָי׃ (3) וַיָּשֻׁבוּ אֶל־
יְהוֹשֻׁעַ וַיֹּאמְרוּ אֵלָיו אַל־יַעַל כָּל־הָעָם כְּאַלְפַּיִם אִישׁ אוֹ
כִּשְׁלֹשֶׁת אֲלָפִים אִישׁ יַעֲלוּ וְהַכּוּ אֶת־הָעָי אַל־תְּיַגַּע שָׁמָּה

1. וימעלו מעל. Cognate accusative. מעל to act unfaithfully or treacherously. "Committed a treacherous act in (the matter of) the devoted thing."

עכן. In 1 Chr. 2, 7 the name is given as עכר, the liquid letters ר and ג being interchanged to permit of a play on the meaning of the word (עכר = to trouble) "Achor, the troubler of Israel who transgressed in the devoted thing." Probably v. 25 infra led to the assimilation there of the name of the man to that of the valley. (Bennett.)

2. אשר עם־בית. An idiomatic use of עם = by, close to. Cf. Judges 18, 3.

בית און. Omitted in LXX. But it is mentioned again infra 18, 12.

מקדם cf. Gen. 12, 8.

3. אל יעל. The negative in the Jussive and imperative is לא not אל.

כשלשת אלפים איש. Words like שקל, שנה, איש, יום usually remain in singular after the numerals above ten.

אֶת־כָּל־הָעָם כִּי מְעַט הֵמָּה׃ (4) וַיַּעֲלוּ מִן־הָעָם שָׁמָּה כִּשְׁלֹשֶׁת אֲלָפִים אִישׁ וַיָּנֻסוּ לִפְנֵי אַנְשֵׁי הָעָי׃ (5) וַיַּכּוּ מֵהֶם אַנְשֵׁי הָעַי כִּשְׁלֹשִׁים וְשִׁשָּׁה אִישׁ וַיִּרְדְּפוּם לִפְנֵי הַשַּׁעַר עַד־הַשְּׁבָרִים וַיַּכּוּם בַּמּוֹרָד וַיִּמַּס לְבַב־הָעָם וַיְהִי לְמָיִם׃ (6) וַיִּקְרַע יְהוֹשֻׁעַ שִׂמְלֹתָיו וַיִּפֹּל עַל־פָּנָיו אַרְצָה לִפְנֵי אֲרוֹן יְהוָה עַד־הָעֶרֶב הוּא וְזִקְנֵי יִשְׂרָאֵל וַיַּעֲלוּ עָפָר עַל־ראשָׁם׃ (7) וַיֹּאמֶר יְהוֹשֻׁעַ אֲהָהּ אֲדֹנָי יֱהוִה לָמָּה הֵעֲבַרְתָּ

> G

°כצ״ל V. 7

Dav. Syn. § 37; Ges. § 134, but see below v. 21, for an exception.

תיגע. The Pi'el sometimes has causative force "make to go toilsomely" = make to toil. The road ascended all the way to Ai, hence the use of this word.

5. השברים. Not identified as a place. Lit. "The breakings" (from שבר), "broken ground" i. e. ravines. Targ עד דתברוגון "till they (i. e. the Israelites) were broken", as though the Hebrew were השברם i. e. Niph. Inf. Constr. שבר. So, too, Pesh.

במורד. "In the descent" i. e. from Ai, which lay high, down towards the camp of the Israelites.

6. ראשם. Lit. "their head." Such words as hand, mouth, head, voice etc. "when the organ or thing is common to a number of persons are generally used in the sing." Dav. § Syn. 18; cf. Ps. 17, 10. "With their *mouth* they speak proudly"; a very frequent usage.

7. אדני יֱהוִה. When יהוה follows אדני, the former is always pointed with the vowels of אֱלֹהִים and so pronounced (i. e. Elohim) by Jews. See note 1, 1.

הֶעֱבַרְתָּ. In the Perf. Hiph. ־ֶ־ is sometimes changed to ־ֵ־. This form, therefore, for הֶעֱבַרְתָּ. The Mas. mark on this word refers to the note at foot כ׳ צ׳ ל׳, meaning כן צריך להיות "so it should be" i. e. it is correct,

הַעֲבִיר אֶת־הָעָם הַזֶּה אֶת־הַיַּרְדֵּן לָתֵת אֹתָנוּ בְּיַד הָאֱמֹרִי
לְהַאֲבִידֵנוּ וְלוּ הוֹאַלְנוּ וַנֵּשֶׁב בְּעֵבֶר הַיַּרְדֵּן׃ (8) בִּי אֲדֹנָי
מָה אֹמַר אַחֲרֵי אֲשֶׁר הָפַךְ יִשְׂרָאֵל עֹרֶף לִפְנֵי אֹיְבָיו׃
(9) וְיִשְׁמְעוּ הַכְּנַעֲנִי וְכֹל יֹשְׁבֵי הָאָרֶץ וְנָסַבּוּ עָלֵינוּ
וְהִכְרִיתוּ אֶת־שְׁמֵנוּ מִן־הָאָרֶץ וּמַה־תַּעֲשֶׂה לְשִׁמְךָ
הַגָּדֹל׃ ס

(10) וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ קֻם לְךָ לָמָּה זֶּה אַתָּה
נֹפֵל עַל־פָּנֶיךָ׃ (11) חָטָא יִשְׂרָאֵל וְגַם עָבְרוּ אֶת־בְּרִיתִי

V. 9 ס׳ בצירי

not wrongly written. The position of the inf. after the fin. verb emphasises the idea of the verb. "Why didst thou at all make this people to pass etc." See note 24, 10.

8. בי. Particle of entreaty followed by אדני or אדנָי and always, except here, at beginning of speech. Perhaps contracted from בְּעִי as from בעה = to ask, and so lit. a petition.

9. נסבו. Niph. Pf. סבב, meaning to turn oneself, (על against), to close round upon (על). The primary sense of Niph'al is reflexive of Qal.

תעשה for תעשֶׂה. Suggested by Ges. as due to imitation of the Aramaic form, cf. 9, 24. Attention is called to the irregularity by the footnote. ס׳ בצירי = "the ש with Tserê."

10. קום־לך. The dative adds emphasis to the significance of the action to the person concerned. Ges. § 119, 5; cf. Gen. 12, 1; 27, 43. Deut. 1, 40, and many places. Frequent after imperative.

זה. The Daghesh forte conjunctivum is placed in the first letter of a monosyllable (or of a word having the tone on the first syllable) which is united in pronunciation with the previous word.

11. וגם עברו. Rabbin. interpretation sees in the phraseology and the repetition of the inclusive וגם signs that

אֲשֶׁר צִוִּיתִי אוֹתָם וְגַם לָקְחוּ מִן־הַחֵרֶם וְגַם גָּנְבוּ וְגַם
כִּחֲשׁוּ וְגַם שָׂמוּ בִכְלֵיהֶם׃ (12) וְלֹא יָכְלוּ בְּנֵי יִשְׂרָאֵל
לָקוּם לִפְנֵי אֹיְבֵיהֶם עֹרֶף יִפְנוּ לִפְנֵי אֹיְבֵיהֶם כִּי הָיוּ לְחֵרֶם
לָא אוֹסִיף לִהְיוֹת עִמָּכֶם אִם־לֹא תַשְׁמִידוּ הַחֵרֶם מִקִּרְבְּכֶם׃
(13) קוּם קַדֵּשׁ אֶת־הָעָם וְאָמַרְתָּ הִתְקַדְּשׁוּ לְמָחָר כִּי כֹה
אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל חֵרֶם בְּקִרְבְּךָ יִשְׂרָאֵל לָא תוּכַל
לָקוּם לִפְנֵי אֹיְבֶיךָ עַד־הֲסִירְכֶם הַחֵרֶם מִקִּרְבְּכֶם׃
(14) וְנִקְרַבְתֶּם בַּבֹּקֶר לְשִׁבְטֵיכֶם וְהָיָה הַשֵּׁבֶט אֲשֶׁר־
יִלְכְּדֶנּוּ יְהוָה יִקְרַב לַמִּשְׁפָּחוֹת וְהַמִּשְׁפָּחָה אֲשֶׁר־יִלְכְּדֶנָּה
יְהוָה תִּקְרַב לַבָּתִּים וְהַבַּיִת אֲשֶׁר יִלְכְּדֶנּוּ יְהוָה יִקְרַב

Achan had also been guilty of other offences against religion and morals.

12. יפנו. "They have begun to turn their backs"; incipient action and also possible repetition of the condition represented by the Impf.

13. לקום. For pointing of ל see 1, 6.

14. לשבטיכם. "According to", idiomatic use of ל.

ילכדנו. Impf. 3rd. with pronom. suff. strengthened by נ energ. see 6, 26. ילכדנו for ילכדנהו, the Daghesh in נ compensating for omitted ה. See note 1, 3.

לַבָּתִּים. The reason for the Daghesh in ת is in dispute. According to Wright, בתים arises out of בַּיִתִים from בַּיִת and the Daghesh is *lene* = Bātim. Others hold that its object is to distinguish the word from בָּתִים plural of בת Dan. 6, 19, "passing the night", and the Metheg is to preserve the long sound of ָ Bāttim, and so to guard against the incorrect pronunciation Bŏttim. Ges. § 96.

Tribes, families, households and men formed the four classes by which the people were organised and the three larger units would be handled in "the lot" through their representatives.

לַגְּבָרִים: (15) וְהָיָה הַנִּלְכָּד בַּחֵרֶם יִשָּׂרֵף בָּאֵשׁ אֹתוֹ וְאֶת־
כָּל־אֲשֶׁר־לוֹ כִּי עָבַר אֶת־בְּרִית יְהוָה וְכִי־עָשָׂה נְבָלָה
בְּיִשְׂרָאֵל: ס (16) וַיַּשְׁכֵּם יְהוֹשֻׁעַ בַּבֹּקֶר וַיַּקְרֵב אֶת־
יִשְׂרָאֵל לְשִׁבְטָיו וַיִּלָּכֵד שֵׁבֶט יְהוּדָה: (17) וַיַּקְרֵב אֶת־
מִשְׁפַּחַת יְהוּדָה וַיִּלְכֹּד אֶת מִשְׁפַּחַת הַזַּרְחִי וַיַּקְרֵב אֶת־
מִשְׁפַּחַת הַזַּרְחִי לַגְּבָרִים וַיִּלָּכֵד זַבְדִּי: (18) וַיַּקְרֵב אֶת־
בֵּיתוֹ לַגְּבָרִים וַיִּלָּכֵד עָכָן בֶּן־כַּרְמִי בֶן־זַבְדִּי בֶּן־זֶרַח לְמַטֵּה
יְהוּדָה: (19) וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־עָכָן בְּנִי שִׂים־נָא כָבוֹד
לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְתֵן־לוֹ תוֹדָה וְהַגֶּד־נָא לִי מֶה עָשִׂיתָ
אַל־תְּכַחֵד מִמֶּנִּי: (20) וַיַּעַן עָכָן אֶת־יְהוֹשֻׁעַ וַיֹּאמַר אָמְנָה

15. אתו. The passive is sometimes used impersonally, and what should be the nominative follows in the accus. cf. Ex. 21, 28 לא יאכל את בשרו. The force of this construction makes itself felt in the resumptive אתו here, and following accus.

17. משפחת. Some MSS. read משפחות plural constr. also LXX. But משפחה is elsewhere used loosely for שבט (tribe), cf. Judges 13, 2. 17, 7.

לגברים. LXX and Pesh and other VV read לבתים. Perhaps the word is here through confusion with its place in the next verse. Yet not necessarily so. The families would be designated in the lot by their representative or chief man (see previous note) and לגברים is therefore quite natural. So, זבדי will stand for the house of זבדי.

שים־. Metheg to emphasise long vowel before Maqqeph. Ges. § 16 f. Further, a long vowel in a short syllable must receive some mark of accentuation.

19. תודה. Acknowledgment, confession; better than the R. V. Margin "Praise".

הגד. Vowel under ג shortened from ֵ to ֶ through loss of accent.

אָנֹכִי חָטָאתִי לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְכָזֹאת וְכָזֹאת עָשִׂיתִי׃
(21) וָאֵרֶא° בַּשָּׁלָל אַדֶּרֶת שִׁנְעָר אַחַת טוֹבָה וּמָאתַיִם
שְׁקָלִים כֶּסֶף וּלְשׁוֹן זָהָב אֶחָד חֲמִשִּׁים שְׁקָלִים מִשְׁקָלוֹ
וָאֶחְמְדֵם וָאֶקָּחֵם וְהִנָּם טְמֻנִים בָּאָרֶץ בְּתוֹךְ הָאָהֳלִי וְהַכֶּסֶף
תַּחְתֶּיהָ׃ (22) וַיִּשְׁלַח יְהוֹשֻׁעַ מַלְאָכִים וַיָּרֻצוּ הָאָהֳלָה וְהִנֵּה

V. 21 ° יתיר ה׳

21. וארא. This (the Q'ri) is the apocopated form for (the K'thibh) ואראה. Mas. foot note יתיר ה׳ = "ה redundant". The pointing of ו with ֵ is of course due to the guttural א which cannot receive the Dagh. and therefore causes lengthening of ֶ to ֵ; cf. וְאחמדם וְאקחם infra.

שנער. Babylonia, cf. Gen. 10, 10. Shinar, the dialectic variation perhaps of the Babylonian-Assyrian "Sumer". Ges. Lex. cf. Dan. 1, 2; Is. 11, 11 where the word also occurs. אדרת שנער = Cloak of Babylonia, rendered by LXX "many colored" because Babylonia was famous for the elaborateness of its manufactures.

שקלים. For plu. see note v. 3.

ואקחם. Impf. לקח 1st pers. אקח + pron. suff. which receives the accent. The path. ַ under ק, being then in the pretone and open, becomes tone long and is lengthened to ָ.

והנם טמונים. "And behold them hidden". (Lo, they are hidden.) The pronom. affix to הנה is in the accus. An emendation והנה טמונה is suggested to agree with next v. 4 and also with תחתיה; see note to last word.

האהלי. The use of article before a noun with a pronom. affix is irregular, so also 8, 33. cf. Lev. 27, 23. האהל or אהלי would be the correct form. The suffix is *otiose,* or, the article affixed mechanically through frequent use with the word.

תחתיה. "Under it" i. e. "under the garment". A fuller definition of the position of a portion of the stolen articles.

טְמוּנָה בְאָהֳלוֹ וְהַכֶּסֶף תַּחְתֶּיהָ׃ (23) וַיִּקָּחוּם מִתּוֹךְ הָאֹהֶל
וַיְבִאוּם אֶל־יְהוֹשֻׁעַ וְאֶל כָּל־בְּנֵי יִשְׂרָאֵל וַיֻּצִּקֻם לִפְנֵי יְהוָה׃
(24) וַיִּקַּח יְהוֹשֻׁעַ אֶת־עָכָן בֶּן־זֶרַח וְאֶת־הַכֶּסֶף וְאֶת־
הָאַדֶּרֶת וְאֶת־לְשׁוֹן הַזָּהָב וְאֶת־בָּנָיו וְאֶת־בְּנֹתָיו וְאֶת־
שׁוֹרוֹ וְאֶת־חֲמֹרוֹ וְאֶת־צֹאנוֹ וְאֶת־אָהֳלוֹ וְאֶת־כָּל־אֲשֶׁר־לוֹ
וְכָל־יִשְׂרָאֵל עִמּוֹ וַיַּעֲלוּ אֹתָם עֵמֶק עָכוֹר׃ (25) וַיֹּאמֶר
יְהוֹשֻׁעַ מֶה עֲכַרְתָּנוּ יַעְכָּרְךָ יְהוָה בַּיּוֹם הַזֶּה וַיִּרְגְּמוּ אֹתוֹ

The tongue (i. e. the tongue-shaped wedge) of gold is not mentioned in next verses. The omission is hardly of textual significance; probably included in the general term "silver", near which it was concealed.

23. ויצקם. Hiph. Impf. with ו consec. יצק to pour, cast. But vowels ִי— and ו are written defectively. This often occurs to avoid the multiplication of vowel letters in the same word. Lit. "And they poured them out".

לפני, cf. 4, 12.

24. את. For repetition of את see 6, 23. For omission by LXX of list of stolen property see note v. 25.

וכל ישראל. This follows in sense after יהושע.

ויעלו. The valley was evidently on higher ground than the situation of the camp.

25. יעכרך. For rules governing pronom. additions to the Impf. see Dav. § 31. We might expect the form יַעֲכֹרְךָ. Ges. § 22. Generally, the guttural retains quiescent Sheva in the middle of the word only when the tone rests on it. יַדָּעְתִּי but בַּעֲלִי. Dav. § 8. It can also retain the quiescent Sheva in some circumstances before the tone cf. נָהְפַּךְ 8, 20 and Ges. § 22 m.

ביום הזה. On this day. The Talmud in homiletic (Haggadic) vein expands the expression, "This day" to mean "in this life". Achan's confession and repentance saved him from all punishment in the *future* life.—San.

כָּל־יִשְׂרָאֵל אֶבֶן וַיִּשְׂרְפוּ אֹתָם בָּאֵשׁ וַיִּסְקְלוּ אֹתָם בָּאֲבָנִים׃ (26) וַיָּקִימוּ עָלָיו גַּל־אֲבָנִים גָּדוֹל עַד הַיּוֹם הַזֶּה וַיָּשָׁב יְהוָה מֵחֲרוֹן אַפּוֹ עַל־כֵּן קָרָא שֵׁם הַמָּקוֹם הַהוּא עֵמֶק עָכוֹר עַד הַיּוֹם הַזֶּה׃ ס

אבן. רגם Takes a double accus.

וישרפו .... ויסקלו. According to the preponderance of Jewish commentary (Kim, Rash, Abarbanel and others) Achan's sons and daughters were not executed (Deut. 24, 10) they were taken to the valley to witness the punishment as a warning; and the plurals here refer to Achan's property, inanimate and animate. The passage, however, is not clear. Some modern critics explain on the theory of a twofold authorship, i. e. וירגמו .... אבן, or the following words to end of verse, being due to a "redactor". LXX omits latter and also the list of stolen property (v. 24), an obvious attempt at simplification which does not solve the difficulty, as the object of bringing the tent to the valley is thereby left unexplained.

26. קרא. "One called". Indefinite use of 3rd pers. mas. sing. A frequent construction, cf. Gen. 11, 9; 16, 14.

עכור. Play on the word יעכרך v. 25.

CHAPTER VIII.

8 (1) וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ אַל־תִּירָא וְאַל־תֵּחָת
קַח עִמְּךָ אֶת כָּל־עַם הַמִּלְחָמָה וְקוּם עֲלֵה הָעָי רְאֵה ו נָתַתִּי
בְיָדְךָ אֶת־מֶלֶךְ הָעַי וְאֶת־עַמּוֹ וְאֶת־עִירוֹ וְאֶת־אַרְצוֹ׃
(2) וְעָשִׂיתָ לָעַי וּלְמַלְכָּהּ כַּאֲשֶׁר עָשִׂיתָ לִירִיחוֹ וּלְמַלְכָּהּ רַק־
שְׁלָלָהּ וּבְהֶמְתָּהּ תָּבְזּוּ לָכֶם שִׂים־לְךָ אֹרֵב לָעִיר מֵאֲחֳרֶיהָ׃

V. 1 °קמץ בז״ק

1. ואל תחת. The Imperative makes use of the Impf. for the negative command or exhortation. תחת Qal Impf. חתת 2nd Mas. sing. תחת for תחת, Pausal lengthening of ַ to ָ although only marked with the Zaqeph qaton accent (i. e. ֔) which has not usually the pausal force. This is the meaning of the Masoretic note at foot קמץ בז״ק i. e. קמץ (qametz) with זָקֵף קָטֹן. See also notes 5, 14.

עלה. Impr. עלה to go up. Also used in the sense of "to attack" and then generally followed by אל. But cf. Isaiah 7, 1 for another example of simple acc. of place following עלה in the sense of "going up against", attacking. Here, however, actual ascent is also included as Ai lay higher than the encampment of Israel in the plains of Jericho; cf. v. 10.

נתתי. See note 6, 2.

2. שים לך. Cf. note 7, 10.

ולמלכה. The king is not specifically mentioned but he shared the fate of the people. cf. 6, 21 and 10, 28 and 30.

ארב. "A lier in wait", used collectively. מארב (below v. 9) the place where the ambush lay i. e. the ambushment. For force of מ in the formation of nouns see note on 1, 3.

תבזו. None was to be devoted or set aside.

(3) וַיָּקָם יְהוֹשֻׁעַ וְכָל־עַם הַמִּלְחָמָה לַעֲלוֹת הָעַי וַיִּבְחַר
יְהוֹשֻׁעַ שְׁלֹשִׁים אֶלֶף אִישׁ גִּבּוֹרֵי הַחָיִל וַיִּשְׁלָחֵם לָיְלָה:
(4) וַיְצַו אֹתָם לֵאמֹר רְאוּ אַתֶּם אֹרְבִים לָעִיר מֵאַחֲרֵי הָעִיר
אַל־תַּרְחִיקוּ מִן־הָעִיר מְאֹד וִהְיִיתֶם כֻּלְּכֶם נְכֹנִים: (5) וַאֲנִי
וְכָל־הָעָם אֲשֶׁר אִתִּי נִקְרַב אֶל־הָעִיר וְהָיָה כִּי־יֵצְאוּ
לִקְרָאתֵנוּ כָּאֲשֶׁר בָּרִאשֹׁנָה וְנַסְנוּ לִפְנֵיהֶם: (6) וְיָצְאוּ
אַחֲרֵינוּ עַד הַתִּיקְנוּ אוֹתָם מִן־הָעִיר כִּי יֹאמְרוּ נָסִים לְפָנֵינוּ
כָּאֲשֶׁר בָּרִאשֹׁנָה וְנַסְנוּ לִפְנֵיהֶם: (7) וְאַתֶּם תָּקֻמוּ מֵהָאוֹרֵב
וְהוֹרַשְׁתֶּם אֶת־הָעִיר וּנְתָנָהּ יְהוָה אֱלֹהֵיכֶם בְּיֶדְכֶם:
(8) וְהָיָה כְּתָפְשְׂכֶם אֶת־הָעִיר תַּצִּיתוּ אֶת־הָעִיר בָּאֵשׁ כִּדְבַר

החיל. Note the vowel under ה ander compare with 6, 2, Dav. § 10.

4. והייתם. In the verb היה, the guttural seldom affects the vowel when preformatives are added. Hence here with ְ, the ה retains simple Sh'va and the prefix ו takes ֶ as elsewhere before the non-guttural consonants with Sh'va.

5. ונסנו. And (thus) we shall flee. Two co-ordinate clauses in Hebrew = temporal and principal clauses.

6. נסים. ("They) are fleeing". It is idiomatic to omit expression of the subject with the participle when it can be readily inferred from the context; cf. Neh. 6, 6.

התיקנו. Hiph. Inf. נתק with pronom. suffix. For constr. see note on 2, 23.

7. בְּיָדְכֶם. ֶ is sometimes a modified form of ַ. Cf. אָרֶץ from אַרְצ. Ges. § 9. Notice the half-open syllable יָדְ with its softening effect on the following consonant. "Yad^{e}khem" and not "Yadkhem".

8. כדבר י׳. LXX renders as though the text were כַּדָּבָר הַזֶּה. Bethel was to the N. W. of Ai; and the ambush was

כַּדָּבָר ה׳ תַּעֲשׂוּ רְאוּ צִוִּיתִי אֶתְכֶם: (9) וַיִּשְׁלָחֵם יְהוֹשֻׁעַ וַיֵּלְכוּ
אֶל־מַאְרָב וַיֵּשְׁבוּ בֵּין בֵּית־אֵל וּבֵין הָעַי מִיָּם לָעַי וַיָּלֶן
יְהוֹשֻׁעַ בַּלַּיְלָה הַהוּא בְּתוֹךְ הָעָם: ס (10) וַיַּשְׁכֵּם
יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּפְקֹד אֶת־הָעָם וַיַּעַל הוּא וְזִקְנֵי יִשְׂרָאֵל
לִפְנֵי הָעָם הָעָי: (11) וְכָל־הָעָם הַמִּלְחָמָה אֲשֶׁר אִתּוֹ עָלוּ
וַיִּגְּשׁוּ וַיָּבֹאוּ נֶגֶד הָעִיר וַיַּחֲנוּ מִצְּפוֹן לָעָי וְהַגַּי בֵּינָו וּבֵין
הָעָי: (12) וַיִּקַּח כַּחֲמֵשֶׁת אֲלָפִים אִישׁ וַיָּשֶׂם אוֹתָם אֹרֵב
בֵּין בֵּית־אֵל וּבֵין הָעַי מִיָּם לָעִיר: (13) וַיָּשִׂימוּ הָעָם אֶת־
כָּל־הַמַּחֲנֶה אֲשֶׁר מִצְּפוֹן לָעִיר וְאֶת־עֲקֵבוֹ מִיָּם לָעִיר וַיֵּלֶךְ

V. 11 ביניו קרי ׳ V. 12 לעי קרי ׳

posted in the ravine between the two cities, which were about two miles distant.

העם. That is, among those people who accompanied him. An emendation עֵמֶק "valley" is proposed to agree with v. 13, but it is also argued that the latter was composed by a Redactor to harmonise with *this* verse. (Bennett ad loc.)

11. כל העם. Noun in constr. with Art. Some would read עם, others omit המלחמה. But the art. being usual with כל has been mechanically prefixed here. Ges. § 127g. See note on 3, 11.

12. חמשת. In v. 2 the number is given as 30000; probably an overstatement, due to a scribal error.

It is not clear whether we have here an amplified account of the same stratagem, or the record of a second detachment sent on the second night.

13. וישימו. "They" i. e. Joshua and the elders (v. 10) "set the people even the whole camp".

וילך. Some MSS have וַיֵּלֶן. Cf. v. 9.

עקבו. Lit. "Its heel", "hinderpart" (from עקב fig. to circumvent). Targ כמניה its ambush.

יְהוֹשֻׁעַ בַּלַּיְלָה הַהוּא בְּתוֹךְ הָעֵמֶק: (14) וַיְהִי כִּרְאוֹת מֶלֶךְ־
הָעַי וַיְמַהֲרוּ וַיַּשְׁכִּימוּ וַיֵּצְאוּ אַנְשֵׁי־הָעִיר לִקְרַאת־יִשְׂרָאֵל
לַמִּלְחָמָה הוּא וְכָל־עַמּוֹ לַמּוֹעֵד לִפְנֵי הָעֲרָבָה וְהוּא לֹא יָדַע
כִּי־אֹרֵב לוֹ מֵאַחֲרֵי הָעִיר: (15) וַיִּנָּגְעוּ יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל
לִפְנֵיהֶם וַיָּנֻסוּ דֶּרֶךְ הַמִּדְבָּר: (16) וַיִּזָּעֲקוּ כָּל־הָעָם אֲשֶׁר
בָּעַיר לְרָדְפָ אַחֲרֵיהֶם וַיִּרְדְּפוּ אַחֲרֵי יְהוֹשֻׁעַ וַיִּנָּתְקוּ מִן־
הָעִיר: (17) וְלֹא־נִשְׁאַר אִישׁ בְּעַי וּבֵית אֵל אֲשֶׁר לֹא־יָצְאוּ >G
אַחֲרֵי יִשְׂרָאֵל וַיַּעַזְבוּ אֶת־הָעִיר פְּתוּחָה וַיִּרְדְּפוּ אַחֲרֵי

V. 16 בעי קרי.

מצפון ל. Constr. of צפון + ל, a double indication of Genitive often with צפון.

14. וימהרו ··· העיר. According to LXX rendering וַיְמַהֵר וַיֵּצֵא, "And he hasted and went out".

למועד. "At the time or place appointed." The meaning is somewhat obscure. An emendation לַמּוֹרָד "at the descent" (cf. 7, 5) is purely conjectural. The reference is to some arrangement for attack made by the King of Ai with his generals; and the phrase means that at the hour or to the place so appointed he sallied with his army. The Arabah doubtless = desert land in the neighbourhood of Ai.

15. וינגעו. Lit. "And they were stricken". There is nothing in the Hebrew to convey the idea of "pretending to be stricken" although this is the sense in which it is to be taken. Kim. correctly points out that to express dissimulation the Hithpa'el should properly be used. Cf. Ges. § 54 e. Some read וַיִּתְנַגְּפוּ.

17. בית אל. Bethel was near to Ai and west of it.

יצאו. יצא sing. is usual after איש. But the collective force of the word (although the sense is sing. here) has had an effect on the construction.

יִשְׂרָאֵל׃ ס (18) וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ נְטֵה בַכִּידֹן
אֲשֶׁר־בְּיָדְךָ אֶל־הָעַי כִּי בְיָדְךָ אֶתְּנֶנָּה וַיֵּט יְהוֹשֻׁעַ בַּכִּידוֹן
אֲשֶׁר־בְּיָדוֹ אֶל־הָעִיר׃ (19) וְהָאוֹרֵב קָם מְהֵרָה מִמְּקוֹמוֹ
וַיָּרוּצוּ כְּנָטֹתוֹ יָדוֹ וַיָּבֹאוּ הָעִיר וַיִּלְכְּדוּהָ וַיְמַהֲרוּ וַיַּצִּיתוּ
אֶת־הָעִיר בָּאֵשׁ׃ (20) וַיִּפְנוּ אַנְשֵׁי הָעַי אַחֲרֵיהֶם וַיִּרְאוּ
וְהִנֵּה עָלָה עֲשַׁן הָעִיר הַשָּׁמַיְמָה וְלֹא־הָיָה בָהֶם יָדַיִם לָנוּס
הֵנָּה וָהֵנָּה וְהָעָם הַנָּס הַמִּדְבָּר נֶהְפָּךְ אֶל־הָרוֹדֵף׃
(21) וִיהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל רָאוּ כִּי־לָכַד הָאוֹרֵב אֶת־הָעִיר וְכִי
עָלָה עֲשַׁן הָעִיר וַיָּשֻׁבוּ וַיַּכּוּ אֶת־אַנְשֵׁי הָעָי׃ (22) וְאֵלֶּה
יָצְאוּ מִן־הָעִיר לִקְרָאתָם וַיִּהְיוּ לְיִשְׂרָאֵל בְּתוֹךְ אֵלֶּה מִזֶּה
וְאֵלֶּה מִזֶּה וַיַּכּוּ אוֹתָם עַד־בִּלְתִּי הִשְׁאִיר־לָהֶם שָׂרִיד

בכידון. Dart or Javelin. Not spear, which is חנית. נטה generally with ב as here; cf. Ex. 8, 1. The object יד is to be understood. Lit. stretch out (thy hand) with the javelin.

ויט. Shortened form with ו consec. יט for יטה, and the vowel is heightened through loss of final syllable; so often. cf. וישת for וישתה etc. On the other hand וַיִּשְׁבְּ.

19. ויבאו העיר. The verbs יצא—בא are sometimes construed with the accus. without prep. as Acc. of place.

20. ידים. Lit. "hands". יד is frequently used in a fig. sense for "strength", "power"; cf. Lev. 5, 7. Deut. 16, 17. Nouns having the dual form use it for the plural also. Cf. ארבע רַגְלַיִם.

הנה והנה. "Hither and thither" i. e. in different directions; נהפך, for the guttural with quiescent Sh'va not in the tone, cf. 7, 25. "Turned *itself*", primary meaning of Niph.

22. ויהיו לישראל. "And they were in regard to Israel in the midst."

בלתי. The negative of the infin. constr. is expressed by בלתי; cf. Gen. 3, 11. עד־בלתי השאיר is therefore most prob-

וּפָלִיט: (23) וְאֶת־מֶלֶךְ הָעַי תָּפְשׂוּ חַי וַיַּקְרִבוּ אֹתוֹ אֶל־
יְהוֹשֻׁעַ: פ (24) וַיְהִי כְּכַלּוֹת יִשְׂרָאֵל לַהֲרֹג אֶת־כָּל־
יֹשְׁבֵי הָעַי בַּשָּׂדֶה בַּמִּדְבָּר אֲשֶׁר רְדָפוּם בּוֹ וַיִּפְּלוּ כֻלָּם
לְפִי־חֶרֶב עַד־תֻּמָּם ׃ וַיָּשֻׁבוּ כָל־יִשְׂרָאֵל הָעַי וַיַּכּוּ אֹתָהּ
לְפִי־חָרֶב: (25) וַיִּהְיוּ כָל־הַנֹּפְלִים בַּיּוֹם הַהוּא מֵאִישׁ וְעַד־
אִשָּׁה שְׁנֵים עָשָׂר אֶלֶף כָּל אַנְשֵׁי הָעָי: (26) וִיהוֹשֻׁעַ לֹא־
הֵשִׁיב יָדוֹ אֲשֶׁר נָטָה בַּכִּידוֹן עַד אֲשֶׁר הֶחֱרִים אֶת כָּל־יֹשְׁבֵי
הָעָי: (27) רַק הַבְּהֵמָה וּשְׁלַל הָעִיר הַהִיא בָּזְזוּ לָהֶם
יִשְׂרָאֵל כִּדְבַר יְהוָה אֲשֶׁר צִוָּה אֶת־יְהוֹשֻׁעַ: (28) וַיִּשְׂרֹף
יְהוֹשֻׁעַ אֶת־הָעַי וַיְשִׂימֶהָ תֵּל־עוֹלָם שְׁמָמָה עַד הַיּוֹם הַזֶּה:
(29) וְאֶת־מֶלֶךְ הָעַי תָּלָה עַל־הָעֵץ עַד־עֵת הָעֶרֶב וּכְבוֹא
הַשֶּׁמֶשׁ צִוָּה יְהוֹשֻׁעַ וַיּוֹרִדוּ אֶת־נִבְלָתוֹ מִן־הָעֵץ וַיַּשְׁלִיכוּ
אוֹתָהּ אֶל־פֶּתַח שַׁעַר הָעִיר וַיָּקִימוּ עָלָיו גַּל־אֲבָנִים גָּדוֹל
עַד הַיּוֹם הַזֶּה: ס

V. 24 פסקא באמצע פסוק ׃

ably not the Hiph impers. perf. but the Hiph Inf. vocalised with ֶ instead of ֵ.

24. בשדה. In the open country (frequent meaning of שדה). See 6, 21.

לפי חרב. The Mas. note at foot calls attention to the פסקא באמצע פסוק "space in the middle of a verse" here. Cf. 4, 1.

28. תל עולם. Ai was rebuilt, Ezr. 2, 28 "men of Bethel and Ai", but probably not on the exact site of the former city, but in the neighbourhood.

29. עד־עת הערב cf. Deut. 21, 22 and 23.

וכבוא. Inf. constr. with pref. כ and ו. "And about the going (down) of the sun."

אל פתח "Cast it (towards and) at the entrance etc." with implied idea of previous motion. See note 5, 3.

Some Greek versions omit שער העיר, and for פֶּתַח read הַפַּחַת "the pit".

(30) אָז יִבְנֶה יְהוֹשֻׁעַ מִזְבֵּחַ לַיהוָה אֱלֹהֵי יִשְׂרָאֵל בְּהַר
עֵיבָל׃ (31) כַּאֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד־יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל
כַּכָּתוּב בְּסֵפֶר תּוֹרַת מֹשֶׁה מִזְבַּח אֲבָנִים שְׁלֵמוֹת אֲשֶׁר
לֹא־הֵנִיף עֲלֵיהֶן בַּרְזֶל וַיַּעֲלוּ עָלָיו עֹלוֹת לַיהוָה וַיִּזְבְּחוּ
שְׁלָמִים׃ (32) וַיִּכְתֹּב־שָׁם עַל־הָאֲבָנִים אֶת מִשְׁנֵה תּוֹרַת
מֹשֶׁה אֲשֶׁר כָּתַב לִפְנֵי בְּנֵי יִשְׂרָאֵל׃ (33) וְכָל־יִשְׂרָאֵל
וְזִקְנָיו וְשֹׁטְרִים וְשֹׁפְטָיו עֹמְדִים מִזֶּה וּמִזֶּה וְהָאָרֹן נֶגֶד

probably וְשׁוֹטְרָיו

30—35. We may suppose this section to be misplaced from its position later on in the narrative, as Ebal is some 20 miles north of Ai, a country as yet unconquered; and in ch. 9, 6 the Israelites are still at Gilgal.

30. יבנה. The Impf. is often used after אז in prose for past action. For explanation see note 22, 1; cf. Ex. 15, 1.

31. Cf. Deut. 27, 4 and 5.

שלמות "*Whole*", probably meaning stones in their natural condition.

אשר ... עליהן. That one has not lifted ... upon them. For constr. see 1, 3.

עולות. The flesh of the animals offered was burnt upon the altar.

שלמים. Peace (offerings) cf. Ex. 22, 24. The peace offerings were sacrificial meals—the flesh was eaten by the worshippers in communion.

32. ויכתב־שם. ויכתֹב is toneless to avoid the succession of two accents—accordingly shortened from ויכתֹב, since a long vowel cannot stand in a closed syllable without the accent.

אשר כתב. According to the Mas. punctuation the reference is to Moses,—supported by Targ. According to margin in R. V. which assumes Mas. punctuation to be wrong (so K. H. B.) "which he wrote" refers to Joshua and should not be separated from the following words by punctuation. (*The Greek version omits the words.*)

33. מזה ומזה ׳ לארון. מזה = From this (place) = from

הַכֹּהֲנִים הַלְוִיִּם נֹשְׂאֵי אֲרוֹן בְּרִית־יְהוָה כַּגֵּר בָּאֶזְרָח חֶצְיוֹ
אֶל־מוּל הַר־גְּרִזִים וְהַחֶצְיוֹ אֶל־מוּל הַר־עֵיבָל כַּאֲשֶׁר צִוָּה
משֶׁה עֶבֶד־יְהוָה לְבָרֵךְ אֶת־הָעָם יִשְׂרָאֵל בָּרִאשֹׁנָה׃
(34) וְאַחֲרֵי־כֵן קָרָא אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַבְּרָכָה וְהַקְלָלָה
כְּכֹל־הַכָּתוּב בְּסֵפֶר הַתּוֹרָה׃ (35) לֹא־הָיָה דָבָר מִכֹּל אֲשֶׁר־
צִוָּה משֶׁה אֲשֶׁר לֹא־קָרָא יְהוֹשֻׁעַ נֶגֶד כָּל־קְהַל יִשְׂרָאֵל
וְהַנָּשִׁים וְהַטַּף וְהַגֵּר הַהֹלֵךְ בְּקִרְבָּם׃ פ

here. So "From here and from here in reference to the ark" = on each side of.

כגר כאזרח. Lit. "the like of (כ) the stranger is the like of the homeborn" = Stranger and homeborn alike. See note 7, 21.

אזרח. The native (from זרח to rise, come forth) i. e. one arising from the soil. The א as formative letter has no significance, but is merely prosthetic.

והחציו. The art. probably slipped in from a sense of contrast to the other half: or the suffix is otiose. Dav. Syn. § 20.

מול. A noun, = the front—mostly as prep. and with other preps. אל מול = "Toward" or "at the front of". See note 22, 11.

העם ישראל. Instead of עם י׳. "The people, Israel". LXX omits ישראל avoiding constr. העם with article,—but best regarded as a case of loose apposition found again in 1 Kings 16, 21. See note 3, 11.

35. The literal meaning is to be preferred "The stranger who walked (i. e. went) in their midst" (with them).

CHAPTER IX.

9 (1) וַיְהִי כִשְׁמֹעַ כָּל־הַמְּלָכִים אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן בָּהָר
וּבַשְּׁפֵלָה וּבְכֹל חֲוֹף הַיָּם הַגְּדוֹל אֶל־מוּל הַלְּבָנוֹן הַחִתִּי
וְהָאֱמֹרִי הַכְּנַעֲנִי הַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי: (2) וַיִּתְקַבְּצוּ
יַחְדָּו לְהִלָּחֵם עִם־יְהוֹשֻׁעַ וְעִם־יִשְׂרָאֵל פֶּה אֶחָד: ס
(3) וְיוֹשְׁבֵי גִבְעוֹן שָׁמְעוּ אֵת אֲשֶׁר עָשָׂה יְהוֹשֻׁעַ לִירִיחֹו
וְלָעָי: (4) וַיַּעֲשׂוּ גַם־הֵמָּה בְּעָרְמָה וַיֵּלְכוּ וַיִּצְטָיְרוּ וַיִּקְחוּ

1. The Hill country i. e. of the central range. See note 5, 1.

The Lowlands i. e. the region of Low Hills, South of Ajalon between the maritime plain of Philistia and the mountain country of Judah, see H. G. H. L. p. 199 ff.

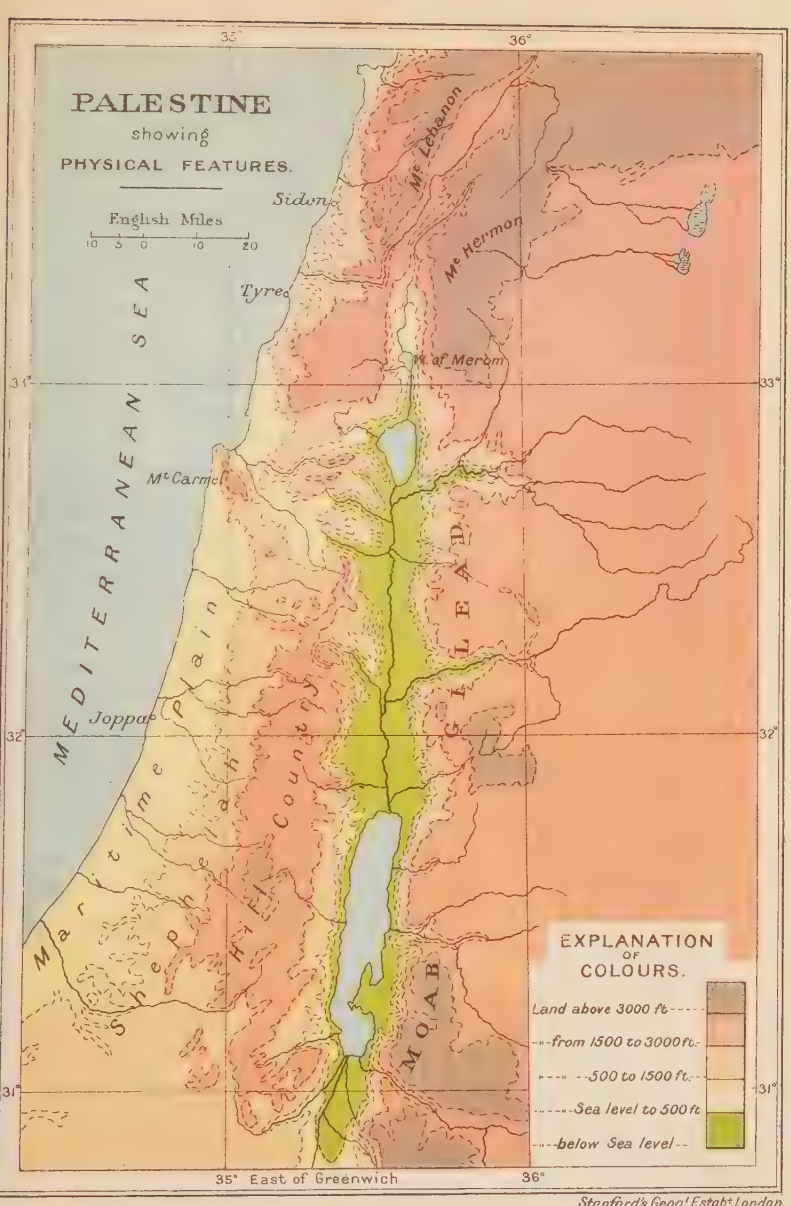
2. יחדו. Lit. (in) its unitedness (יחד) but applied generally as an adv. = together.

פה אחד. The accusative is used very variously in order to describe more precisely the manner in which an action or condition takes place. Ges. § 118 m.

גבעון. Identified with the present El Teb, 18 miles W. of Gilgal.

3. נאדות ... בלים. נאד is mas. although it takes fem. plural termination.

ויצטָרו. Hith. ציר, not found elsewhere in the O. T. (ציר = envoy, messenger). In verbs whose first radical is one of the sibilants צ׳ ת׳ ש׳ ס, the ת of the Hith. prefix changes place with the sibilant; and with צ, the ת becomes ט. Here יצטירו = יצתירו = יתצירו. Qametz ָ under the



Stanford's Geog! Estab!, London.

London : William Heinemann.

שַׂקִּים בָּלִים לַחֲמֹרֵיהֶם וְנאֹדוֹת יַיִן בָּלִים וּמְבֻקָּעִים
וּמְצֹרָרִים׃ (5) וּנְעָלוֹת בָּלוֹת וּמְטֻלָּאוֹת בְּרַגְלֵיהֶם וּשְׂלָמוֹת
בָּלוֹת עֲלֵיהֶם וְכֹל לֶחֶם צֵידָם יָבֵשׁ הָיָה נִקֻּדִים׃ (6) וַיֵּלְכוּ
אֶל־יְהוֹשֻׁעַ אֶל־הַמַּחֲנֵה הַגִּלְגָּל וַיֹּאמְרוּ אֵלָיו וְאֶל־אִישׁ
יִשְׂרָאֵל מֵאֶרֶץ רְחוֹקָה בָּאנוּ וְעַתָּה כִּרְתוּ־לָנוּ בְּרִית׃
(7) וַיֹּאמְרוּ אִישׁ־יִשְׂרָאֵל אֶל־הַחִוִּי אוּלַי בְּקִרְבִּי אַתָּה יוֹשֵׁב
וְאֵיךְ אֶכְרֹת־לְךָ בְּרִית׃ (8) וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ עֲבָדֶיךָ
אֲנָחְנוּ וַיֹּאמֶר אֲלֵיהֶם יְהוֹשֻׁעַ מִי אַתֶּם וּמֵאַיִן תָּבֹאוּ׃

V. 7 יתיר ו׳ ויאמר קרי׳

׳ because it is in pause and therefore lengthened from ֶ the original vowel of the tone syllable of the Hith.

Targ. renders אזדודו "provided themselves with provisions" as though the Hebrew were ויצטידו (from ציד) involving the substitution of ד for ר. Many MSS have this reading, also LXX and Pesh.

מצררים "Bound up" i. e. the edges of the rents were tied up with string. Pu. Ptc. The ר cannot take Daghesh, and consequently the vowel of the first radical ֻ is lengthened into its corresponding tone-long vowel ֹ.

5. מטלאת "Patched". Pu. Ptc. טלא; cf. Gen. 30, 32.

נקדים. Lit. "crumbs". Targ. כיסנין = crumblings, nibblings. Cf. 1 Kings 14, 3, there translated "cracknels" i. e. hard, dry biscuits; here, hard and dry pieces, crumbling through staleness.

כרתו ... ברית. Lit. "Cut a covenant" the technical phrase for making a covenant, from the cutting of the flesh of the victim in the sacrifice of the covenant. Various prepositions are used of the persons with whom the covenant is made בין, עם and את; but most frequently ל as here.

7. Mas. footnote יתיר ו = "ו redundant".

(9) וַיֹּאמְרוּ אֵלָיו מֵאֶרֶץ רְחוֹקָה מְאֹד בָּאוּ עֲבָדֶיךָ לְשֵׁם יְהוָה
אֱלֹהֶיךָ כִּי־שָׁמַעְנוּ שִׁמְעוֹ וְאֵת כָּל־אֲשֶׁר עָשָׂה בְּמִצְרָיִם:
(10) וְאֵת וְכָל־אֲשֶׁר עָשָׂה לִשְׁנֵי מַלְכֵי הָאֱמֹרִי אֲשֶׁר בְּעֵבֶר
הַיַּרְדֵּן לְסִיחוֹן מֶלֶךְ חֶשְׁבּוֹן וּלְעוֹג מֶלֶךְ־הַבָּשָׁן אֲשֶׁר
בְּעַשְׁתָּרוֹת: (11) וַיֹּאמְרוּ אֵלֵינוּ זִקְנֵינוּ וְכֹל־יֹשְׁבֵי אַרְצֵנוּ
לֵאמֹר קְחוּ בְיֶדְכֶם צֵידָה לַדֶּרֶךְ וּלְכוּ לִקְרָאתָם וַאֲמַרְתֶּם
אֲלֵיהֶם עֲבָדֵיכֶם אֲנָחְנוּ וְעַתָּה כִּרְתוּ־לָנוּ בְּרִית: (12) זֶה
לַחְמֵנוּ חַם הִצְטַיְּדְנוּ אֹתוֹ מִבָּתֵּינוּ בְּיוֹם צֵאתֵנוּ לָלֶכֶת
אֲלֵיכֶם וְעַתָּה הִנֵּה יָבֵשׁ וְהָיָה נִקְדִּים: (13) וְאֵלֶּה נאדות
הַיַּיִן אֲשֶׁר מִלֵּאנוּ חֲדָשִׁים וְהִנֵּה הִתְבַּקָּעוּ וְאֵלֶּה שַׂלְמוֹתֵינוּ
וּנְעָלֵינוּ בָּלוּ מֵרֹב הַדֶּרֶךְ מְאֹד: (14) וַיִּקְחוּ הָאֲנָשִׁים מִצֵּידָם
וְאֶת־פִּי יְהוָה לֹא שָׁאָלוּ: (15) וַיַּעַשׂ לָהֶם יְהוֹשֻׁעַ שָׁלוֹם
וַיִּכְרֹת לָהֶם בְּרִית לְחַיּוֹתָם וַיִּשְׁבְּעוּ לָהֶם נְשִׂיאֵי הָעֵדָה:
(16) וַיְהִי מִקְצֵה שְׁלֹשֶׁת יָמִים אַחֲרֵי אֲשֶׁר־כָּרְתוּ לָהֶם בְּרִית

יושב בעשתרות

9. לשם י'. ל, With causal force "because of"; not common.; cf. Num. 16, 34. נסו לקולם. Fled at (because of) the sound of them, also לאלה תטמאו *on account of* these Lev. 11, 24.

11. זקינינו. Notice the numerous vowel letters in the same word. In such cases, one or more of the vowels are often written defectively cf. צדקים.

12. זה לחמנו. זה in apposition to לחמנו "This our bread" (so אלה in next v.).

הצטידנו. The reciprocal use of Hith. (to do something for oneself) readily takes an accusative; here אתו.

ואלה נאדות. אלה is in apposition, not adjectival "and these, the skins of wine." See supra.

14. Took their food to test their words.

ואת־פי וגו'. Lit. "and asked not the mouth of the Lord."

וַיִּשְׁמְעוּ כִּי־קְרֹבִים הֵם אֵלָיו וּבְקִרְבּוֹ הֵם יֹשְׁבִים: (17) וַיִּסְעוּ
בְּנֵי־יִשְׂרָאֵל וַיָּבֹאוּ אֶל־עָרֵיהֶם בַּיּוֹם הַשְּׁלִישִׁי וְעָרֵיהֶם גִּבְעוֹן
וְהַכְּפִירָה וּבְאֵרוֹת וְקִרְיַת יְעָרִים: (18) וְלֹא הִכּוּם בְּנֵי
יִשְׂרָאֵל כִּי־נִשְׁבְּעוּ לָהֶם נְשִׂיאֵי הָעֵדָה בַּיהוָה אֱלֹהֵי
יִשְׂרָאֵל וַיִּלֹּנוּ כָל־הָעֵדָה עַל־הַנְּשִׂיאִם: (19) וַיֹּאמְרוּ כָל־
הַנְּשִׂיאִם אֶל־כָּל־הָעֵדָה אֲנַחְנוּ נִשְׁבַּעְנוּ לָהֶם בַּיהוָה אֱלֹהֵי
יִשְׂרָאֵל וְעַתָּה לֹא נוּכַל לְנָגַע בָּהֶם: (20) זֹאת נַעֲשֶׂה לָהֶם
וְהַחֲיֵה אוֹתָם וְלֹא־יִהְיֶה עָלֵינוּ קֶצֶף עַל־הַשְּׁבוּעָה אֲשֶׁר־
נִשְׁבַּעְנוּ לָהֶם: (21) וַיֹּאמְרוּ אֲלֵיהֶם הַנְּשִׂיאִם יְחְיוּ וַיִּהְיוּ

17. עריהם. The four cities of the Gibeonite league. הכפירה Lit. The village בארות Lit. Wells. קרית יערים Lit. The city of Woods. See Gloss. for sites.

18. ילנו. Niph. לון.

20. והחיה. Inf. abs. Hiph. The inf. abs. is frequently used in continuation of a preceding finite verb. Here, used as cohortative co-ordinated by means of ו with a preceding cohortative. Ges. § 113 dd.

21. The text is abbreviated or condensed. After יחיו "Let them live" and before ויהיו, the continuance of the appeal of the elders is to be understood:—"And let them be hewers of wood etc." Then the text "And they became hewers etc." (Kim.). LXX overcomes the difficulty by omitting the first three words of the verse and assumes וְהָיוּ or וְיִהְיוּ for וַיִּהְיוּ, the verse thus continuing the speech of the elders "Let them live and let them become etc." But Driver, (addendum to § 82) following MT says וַיִּהְיוּ is evidently to be taken in its usual sense "and they became" — the result of the whole transaction being first stated summarily in v. 21 b and the details, with an account of the part taken in it by Joshua, being added afterwards vv. 22—27." The Syriac adds after יחיו,

וְיִהְיוּ חֹטְבֵי עֵצִים וְשֹׁאֲבֵי מַיִם לְכָל הָעֵדָה

חֹטְבֵי עֵצִים וְשֹׁאֲבֵי־מַיִם לְכָל־הָעֵדָה כַּאֲשֶׁר דִּבְּרוּ לָהֶם
הַנְּשִׂיאִם: (22) וַיִּקְרָא לָהֶם יְהוֹשֻׁעַ וַיְדַבֵּר אֲלֵיהֶם לֵאמֹר
לָמָּה רִמִּיתֶם אֹתָנוּ לֵאמֹר רְחוֹקִים אֲנַחְנוּ מִכֶּם מְאֹד וְאַתֶּם
בְּקִרְבֵּנוּ יְשָׁבִים: (23) וְעַתָּה אֲרוּרִים אַתֶּם וְלֹא־יִכָּרֵת מִכֶּם
עֶבֶד וְחֹטְבֵי עֵצִים וְשֹׁאֲבֵי־מַיִם לְבֵית אֱלֹהָי: (24) וַיַּעֲנוּ
אֶת־יְהוֹשֻׁעַ וַיֹּאמְרוּ כִּי הֻגֵּד הֻגַּד לַעֲבָדֶיךָ אֵת אֲשֶׁר צִוָּה
יְהוָה אֱלֹהֶיךָ אֶת־מֹשֶׁה עַבְדּוֹ לָתֵת לָכֶם אֶת־כָּל־הָאָרֶץ
וּלְהַשְׁמִיד אֶת־כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וַנִּירְאָ מְאֹד
לְנַפְשֹׁתֵינוּ מִפְּנֵיכֶם וַנַּעֲשֶׂה אֶת־הַדָּבָר הַזֶּה: (25) וְעַתָּה
הִנְנוּ בְיָדֶךָ כַּטּוֹב וְכַיָּשָׁר בְּעֵינֶיךָ לַעֲשׂוֹת לָנוּ עֲשֹׂה: (26) וַיַּעַשׂ
לָהֶם כֵּן וַיַּצֵּל אוֹתָם מִיַּד בְּנֵי־יִשְׂרָאֵל וְלֹא הָרָגוּם: (27) וַיִּתְּנֵם
יְהוֹשֻׁעַ בַּיּוֹם הַהוּא חֹטְבֵי עֵצִים וְשֹׁאֲבֵי־מַיִם לָעֵדָה וּלְמִזְבַּח
יְהוָה עַד־הַיּוֹם הַזֶּה אֶל־הַמָּקוֹם אֲשֶׁר יִבְחָר: ס

23. וחטבי ... ושאבי. Both ... and. The repeated ו is used idiomatically to connect a list in fuller explanation on to a previous general statement. "There shall never be cut off from you a servant etc." = there shall never fail to be of you servants, *and that* as hewers of wood etc. cf. Num. 9, 14 ולגר ולאזרח = both for the stranger and the homeborn.

עבד. Collective use = bondmen.

24. הֻגַּד הֻגַּד. The passive is used impersonally and then, here (and so frequently), governs an accus, i. e. את אשר; cf. Ex. 21, 28 לא יאכל את בשרו Its flesh shall not be eaten.

✗ חֹטֵב ... וְשֹׁאֵב ; many MSS read חוֹטְבֵי ... ; ס read

CHAPTER X.

10 (1) וַיְהִי֙ כִּשְׁמֹ֣עַ אֲדֹנִי־צֶ֔דֶק מֶ֖לֶךְ יְרוּשָׁלַ֑͏ִם כִּי־לָכַ֤ד
יְהוֹשֻׁעַ֙ אֶת־הָעַ֔י וַיַּחֲרִימָ֖הּ כַּאֲשֶׁ֣ר עָשָׂ֔ה לִירִיח֥וֹ וּלְמַלְכָּ֖הּ
כֵּן־עָשָׂ֣ה לָעַ֑י וּלְמַלְכָּ֗הּ וְכִ֤י הַשְׁלִ֙ימוּ֙ יֹשְׁבֵ֣י גִבְעוֹן֙ אֶת־יִשְׂרָאֵ֔ל
וַיִּהְי֥וּ בְקִרְבָּֽם׃ (2) וַיִּירְא֣וּ מְאֹ֔ד כִּ֥י עִ֖יר גְּדוֹלָ֣ה גִבְעֹ֑ון כְּאַחַ֥ת

1. אדני צדק. Either "Lord of Righteousness" retaining the old construct case-ending י—, or "My Lord is righteous"; "or my Lord is Zideq", the latter the name of an old Canaanitish Deity.

ירושלַם. With few exceptions always written in O. T. with the י omitted (for ירושלים) but with the י always pronounced. The dual termination has been regarded as indicating the idea of "a double city" but it is most probably a lengthening of the original termination לַם (Ezra 4, 20 and 24 Ps. 74, 3 שָׁלֵם). Identified with the Salem of Melchisedek; also called Jebus, Judges 9, 10.

Several etymologies have been hazarded:—

ירוש שלם "Possession of peace". ירו ש Foundation of Peace. In the Tell-el-Amarna tablets, it is called Urusalim. Uru = city (in Sumerian), Salim = (prhps) god of Peace. Sayce, 28. According to Haupt (S. B. O. T.), = City of Safety.

ויחרימה. Note that the Impf. with consec. continues the previous plpf. sense of לכד in same meaning: "*had* taken and *had* devoted etc."

2. כאשר ... ולמלכה. Regard as an explanatory parenthesis.

עָרֵי הַמַּמְלָכָה וְכִי הַיָּא גְּדוֹלָה מִן־הָעַי וְכָל־אֲנָשֶׁיהָ גִּבֹּרִים׃
(3) וַיִּשְׁלַח אֲדֹנִי־צֶדֶק מֶלֶךְ יְרוּשָׁלַם אֶל־הוֹהָם מֶלֶךְ־חֶבְרוֹן
וְאֶל־פִּרְאָם מֶלֶךְ־יַרְמוּת וְאֶל־יָפִיעַ מֶלֶךְ־לָכִישׁ וְאֶל־דְּבִיר
מֶלֶךְ־עֶגְלוֹן לֵאמֹר׃ (4) עֲלוּ־אֵלַי וְעִזְרֻנִי וְנַכֶּה אֶת־גִּבְעוֹן
כִּי־הִשְׁלִימָה אֶת־יְהוֹשֻׁעַ וְאֶת־בְּנֵי יִשְׂרָאֵל׃ (5) וַיֵּאָסְפוּ
וַיַּעֲלוּ חֲמֵשֶׁת ׀ מַלְכֵי הָאֱמֹרִי מֶלֶךְ יְרוּשָׁלַם מֶלֶךְ־חֶבְרוֹן
מֶלֶךְ־יַרְמוּת מֶלֶךְ־לָכִישׁ מֶלֶךְ־עֶגְלוֹן הֵם וְכָל־מַחֲנֵיהֶם וַיַּחֲנוּ
עַל־גִּבְעוֹן וַיִּלָּחֲמוּ עָלֶיהָ׃ (6) וַיִּשְׁלְחוּ אַנְשֵׁי גִבְעוֹן אֶל־
יְהוֹשֻׁעַ אֶל־הַמַּחֲנֶה הַגִּלְגָּלָה לֵאמֹר אַל־תֶּרֶף יָדֶיךָ מֵעַבְדֶּיךָ
עֲלֵה אֵלֵינוּ מְהֵרָה וְהוֹשִׁיעָה לָּנוּ וְעָזְרֵנוּ כִּי נִקְבְּצוּ אֵלֵינוּ
כָּל־מַלְכֵי הָאֱמֹרִי יֹשְׁבֵי הָהָר׃ (7) וַיַּעַל יְהוֹשֻׁעַ מִן־הַגִּלְגָּל
הוּא וְכָל־עַם הַמִּלְחָמָה עִמּוֹ וְכֹל גִּבּוֹרֵי הֶחָיִל׃ ס
(8) וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ אַל־תִּירָא מֵהֶם כִּי בְיָדֶיךָ
נְתַתִּים לֹא־יַעֲמֹד אִישׁ מֵהֶם בְּפָנֶיךָ׃ (9) וַיָּבֹא אֲלֵיהֶם
יְהוֹשֻׁעַ פִּתְאֹם כָּל־הַלַּיְלָה עָלָה מִן־הַגִּלְגָּל׃

V. 8 יתיר ו׳.

ערי הממלכה. Lit. cities of sovereignty = royal cities. Gibeon apparently from 10, 11 had no king. But the term "royal cities" may have been so applied because other towns were dependent on them.

3. Towns in southern Canaan. See Gloss. The site of Lachish has recently been discovered. See note v. 21.

תרף. Hiph. Jussive 2nd mas. רפה (to sink, relax) shortened from תרפה = תִּרְפְּ = תֶּרֶף Lit. = Let sink; cf. וַיָּפֶן Judges 15, 4 for וַיִּפְנֶה; cf. note 8, 18.

עזרנו. Imp. sing. with pronom. suffix.

9. פתאם. Lit. "Suddenness" but usually as adv. accus. "suddenly". From פתע (suddenness) with adv. term. ם (see note יומם 1, 8) and ע weakened to א.

(10) וַיְהֻמֵּם יְהוָה לִפְנֵי יִשְׂרָאֵל וַיַּכֵּם מַכָּה־גְדוֹלָה בְּגִבְעוֹן
וַיִּרְדְּפֵם דֶּרֶךְ מַעֲלֵה בֵית־חוֹרֹן וַיַּכֵּם עַד־עֲזֵקָה וְעַד־מַקֵּדָה:
(11) וַיְהִי בְּנָסָם מִפְּנֵי יִשְׂרָאֵל הֵם בְּמוֹרַד בֵּית־חוֹרֹן וַיהוָה
הִשְׁלִיךְ עֲלֵיהֶם אֲבָנִים גְּדֹלוֹת מִן־הַשָּׁמַיִם עַד־עֲזֵקָה וַיָּמֻתוּ
רַבִּים אֲשֶׁר־מֵתוּ בְּאַבְנֵי הַבָּרָד מֵאֲשֶׁר הָרְגוּ בְּנֵי
יִשְׂרָאֵל בֶּחָרֶב: ס (12) אָז יְדַבֵּר יְהוֹשֻׁעַ לַיהוָה
בְּיוֹם תֵּת יְהוָה אֶת־הָאֱמֹרִי לִפְנֵי בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר
לְעֵינֵי יִשְׂרָאֵל

שֶׁמֶשׁ בְּגִבְעוֹן דֹּם וְיָרֵחַ בְּעֵמֶק אַיָּלוֹן:

"Went up", literally. It was a hilly road for about 20 miles.

10. ויהמם. Qal Impf. (with ו consec.) המם to discomfort, with pronom. suffix of 3rd pers. pl.

מכה גדולה. Adv. acc.

מעלה. The Upper Beth-horon is no doubt intended, 5 miles N. W. of Gibeon, and to this there is an ascent of about 2 miles from Lower Beth-horon. From the latter there is a steep descent to the maritime plain referred to in the next verse במורד. For description of the district H. G. H. L. p. 120.

12. ידבר. For use of Imp. with אז to represent Past see note on 8, 30 and 22, 1.

לפני בני וג'. A not uncommon phrase with נתן to mean "giving into the power (and disposal) of".

דום. Lit. "Be silent". Imper. דמם. The utterance is the poetic expression of the desire to complete the long day's work of battle and pursuit before the light ceased. Probably there was also a darkening of the heavens through the gathering of the clouds prior to the bursting of the hail storm. The quotation from the Book of Jashar (see next note) consists of this and the following verse, (except

(13) וַיִּדֹּם הַשֶּׁמֶשׁ וְיָרֵחַ עָמָד עַד־יִקֹּם גּוֹי אֹיְבָיו הֲלֹא־הִיא

°כולו קמץ v. 13

the words "is it not ... Jashar") and together with v. 14 may have formed part or whole of a national song, commemorating a striking prolongation of the daylight on that historic occasion.

13. סֵפֶר הַיָּשָׁר. "The Book of the Upright" = either of Israel (as יְשֻׁרוּן) or collectively "heroes". Probably a book containing a collection of songs celebrating the heroes and important events in the national history. Another quotation from the same work is to be found 1 Sam. 1, 18. There Pesh. renders "The Book of Song", as though the Hebrew by transposition of two letters were סֵפֶר הַשִּׁיר. The Book is believed by some (Ralbag ad loc.) to have been lost during the Babylonian captivity. Targ. renders סִפְרָא דְאוֹרַיְתָא "Book of the Law"; but authorities are divided on the exact meaning of this paraphrase.

(סֵפֶר הַיָּשָׁר is also the name of a romantic composition of the Mediaeval ages—one of the last productions of the Midrashic Literature. It is a greatly expanded history—written in correct and fluent Hebrew—from the Creation to the Judges, the greater part being devoted to the pre-Mosaic period; it draws considerably for its material from the Talmud, Midrashim, and Arabic as well as Jewish legendary lore.)

עָמָד. Both vowels with Qametz—to which attention is drawn by the foot-note כולו קמץ.

עַד יִקֹּם. עַד (like אֵז) is sometimes used with the Impf. to express past action. Ps. 73, 17. Poetical constr. of יקם with acc. of object of vengeance אֹיְבָיו, instead of with prep. מִן.

הֲלֹא. The simple question is usually introduced by the interrogative הֲ. הֲלֹא often introduces, as here, a quotation in the sense of "surely". "Is it not written" = Surely it is written. הִיא The fem. pronoun and also the 3rd sing.

כְתוּבָה עַל־סֵפֶר הַיָּשָׁר וַיַּעֲמֹד הַשֶּׁמֶשׁ בַּחֲצִי הַשָּׁמַיִם
וְלֹא־אָץ לָבוֹא כְּיוֹם תָּמִים: (14) וְלֹא הָיָה כַּיּוֹם הַהוּא
לְפָנָיו וְאַחֲרָיו לִשְׁמֹעַ יְהוָה בְּקוֹל אִישׁ כִּי יְהוָה נִלְחָם
לְיִשְׂרָאֵל: ס
(15) וַיָּשָׁב יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ אֶל־הַמַּחֲנֶה הַגִּלְגָּלָה:
(16) וַיִּנָּסוּ חֲמֵשֶׁת הַמְּלָכִים הָאֵלֶּה וַיֵּחָבְאוּ בַמְּעָרָה בְּמַקֵּדָה:
(17) וַיֻּגַּד לִיהוֹשֻׁעַ לֵאמֹר נִמְצְאוּ חֲמֵשֶׁת הַמְּלָכִים נֶחְבְּאִים
בַּמְּעָרָה בְּמַקֵּדָה: (18) וַיֹּאמֶר יְהוֹשֻׁעַ גֹּלּוּ אֲבָנִים גְּדֹלוֹת
אֶל־פִּי הַמְּעָרָה וְהַפְקִדוּ עָלֶיהָ אֲנָשִׁים לְשָׁמְרָם: (19) וְאַתֶּם
אַל־תַּעַמְדוּ רִדְפוּ אַחֲרֵי אֹיְבֵיכֶם וְזַנַּבְתֶּם אוֹתָם אַל־תִּתְּנוּם
לָבוֹא אֶל־עָרֵיהֶם כִּי נְתָנָם יְהוָה אֱלֹהֵיכֶם בְּיֶדְכֶם: (20) וַיְהִי
כְּכַלּוֹת יְהוֹשֻׁעַ וּבְנֵי יִשְׂרָאֵל לְהַכּוֹתָם מַכָּה גְדֹלָה־מְאֹד
עַד־תֻּמָּם וְהַשְּׂרִידִים שָׂרְדוּ מֵהֶם וַיָּבֹאוּ אֶל־עָרֵי הַמִּבְצָר:

fem. suffix are used corresponding to our "it" to refer to the main idea in a preceding sentence. Cf. Num. 14, 41. Gen. 24, 14. Ges. § 135 p.

אץ. Lit. "pressed".

בחצי. Lit. "in the half of".

16. חמשת. With nouns having the article, the Numeral is generally in the constr.

17. נחבאים. We would expect נחבָּאים for the Niph. Ptc. pl., but the form with — under the second radical is not unusual with ל״א verbs.

20. מכה גדולה. See note v. 10; 9, 2 etc.

והשרידים. "And the survivors had escaped from them and had come to the fenced cities." LXX omits מהם ויבאו but the Hebrew is quite clear and regular.

ערי מבצר. Lit. "Cities of fortification". Some of these cities were protected by very thick brick-made walls. The walls of Lachish whose remains have recently been exca-

(21) וַיָּשֻׁבוּ כָל־הָעָם אֶל־הַמַּחֲנֶה אֶל־יְהוֹשֻׁעַ מַקֵּדָה בְּשָׁלוֹם
לֹא־חָרַץ לִבְנֵי יִשְׂרָאֵל לְאִישׁ אֶת־לְשֹׁנוֹ׃ (22) וַיֹּאמֶר יְהוֹשֻׁעַ
פִּתְחוּ אֶת־פִּי הַמְּעָרָה וְהוֹצִיאוּ אֵלַי אֶת־חֲמֵשֶׁת הַמְּלָכִים
הָאֵלֶּה מִן־הַמְּעָרָה׃ (23) וַיַּעֲשׂוּ כֵן וַיֹּצִיאוּ אֵלָיו אֶת־חֲמֵשֶׁת
הַמְּלָכִים הָאֵלֶּה מִן־הַמְּעָרָה אֶת׀ מֶלֶךְ יְרוּשָׁלַם אֶת־מֶלֶךְ
חֶבְרוֹן אֶת־מֶלֶךְ יַרְמוּת אֶת־מֶלֶךְ לָכִישׁ אֶת־מֶלֶךְ עֶגְלוֹן׃
(24) וַיְהִי כְּהוֹצִיאָם אֶת־הַמְּלָכִים הָאֵלֶּה אֶל־יְהוֹשֻׁעַ וַיִּקְרָא
יְהוֹשֻׁעַ אֶל־כָּל־אִישׁ יִשְׂרָאֵל וַיֹּאמֶר אֶל־קְצִינֵי אַנְשֵׁי
הַמִּלְחָמָה הַהֹלְכִים אִתּוֹ קִרְבוּ שִׂימוּ אֶת־רַגְלֵיכֶם עַל־צַוְּארֵי

יתיר א' v. 24

vated were of brick and nearly 30 ft. in thickness. It had been one of the principal fortresses of S. Palestine, and its capture (v. 31) by the Israelites was a serious blow to the Canaanites in the S. (Sayce 255—6). See note v. 32.

21. חרץ. Lit. "to sharpen", "to point", cf. Ex. 11, 7. לאיש is in apposition to and defines more fully לבני ישראל, and חרץ is used impersonally, "None moved his tongue against the children of Israel, against any man (of them)". איש is an amended reading on the ground that לאיש is an error through dittography of ל in איש ישראל. איש is then subject of חרץ.

24. כהוציאם. "At their bringing forth". The pronom. suffix to the constr. Infin. may express either subject or object; and if the former, and the verb is trans. the infin. may be followed by object, having the same government as the finite verb.

ההלכוא. For the redundant א cf. Is. 28, 12. ה = use of the article as relative pronoun. Read הַהֹלְכִים

קצינו. Lit. "decider", from probable root קצה cf. Arabic, Kadi; Chief or ruler, both civil and military, cf. Judges 11, 6 and 11.

צוארי. Neck more especially "back of neck". The

הַמְּלָכִים הָאֵלֶּה וַיִּקְרְבוּ וַיָּשִׂימוּ אֶת־רַגְלֵיהֶם עַל־צַוְּארֵיהֶם׃
(25) וַיֹּאמֶר אֲלֵיהֶם יְהוֹשֻׁעַ אַל־תִּירְאוּ וְאַל־תֵּחַתּוּ חִזְקוּ
וְאִמְצוּ כִּי כָּכָה יַעֲשֶׂה יְהוָה לְכָל־אֹיְבֵיכֶם אֲשֶׁר אַתֶּם
נִלְחָמִים אוֹתָם׃ (26) וַיַּכֵּם יְהוֹשֻׁעַ אַחֲרֵי־כֵן וַיְמִיתֵם וַיִּתְלֵם
עַל חֲמִשָּׁה עֵצִים וַיִּהְיוּ תְלוּיִם עַל־הָעֵצִים עַד־הָעָרֶב׃
(27) וַיְהִי לְעֵת בּוֹא הַשֶּׁמֶשׁ צִוָּה יְהוֹשֻׁעַ וַיּוֹרִידוּם מֵעַל
הָעֵצִים וַיַּשְׁלִכוּ אֶל־הַמְּעָרָה אֲשֶׁר נֶחְבְּאוּ־שָׁם וַיָּשִׂמוּ אֲבָנִים
גְּדֹלוֹת עַל־פִּי הַמְּעָרָה עַד־עֶצֶם הַיּוֹם הַזֶּה׃ ס
(28) וְאֶת־מַקֵּדָה לָכַד יְהוֹשֻׁעַ בַּיּוֹם הַהוּא וַיַּכֶּהָ לְפִי־
חָרֶב וְאֶת־מַלְכָּהּ הֶחֱרִם אוֹתָם וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ
לֹא הִשְׁאִיר שָׂרִיד וַיַּעַשׂ לְמֶלֶךְ מַקֵּדָה כַּאֲשֶׁר עָשָׂה לְמֶלֶךְ

custom symbolically represents the completeness of the victory. Assyrian sculptures portray kings putting their feet upon the necks of prostrate enemies. Bennett ad loc.

25. אותם. אֹתָם is the more usual form after נלחם when the constr. is with את, but cf. 1 K. 20, 25 for another ex. Numerous instances occur in Kings of the use of אות with suffix where the constr. is generally with אֵת. 2 Kings 6, 16 and 8, 8. 1 Kings 22, 7. 8 and 24. נלחם is also followed by ב, על and עם (latter of "city" only).

26. ויתם. וְמִית + ם.. The accent moving forward to ם.., י loses its vowel, since an open (unaccented) vowel cannot stand two places from the tone.

ויהיו תלוים. The use of היה with the ptcple emphasises the idea of duration. "And they remained hanging".

עד עצם. "Some cave with rocks lying across its mouth was pointed out in the writer's time as the place where the bones of these kings lay". Robinson in C. B. ad loc.

28—39. Continuance of the conquest of the Southern portion of Palestine.

28. אותם. According to LXX, and many MSS, אוֹתָהּ as in v. 37.

יְרִיחוֹ׃ ס (29) וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ
מִמַּקֵּדָה לִבְנָה וַיִּלָּחֶם עִם־לִבְנָה׃ (30) וַיִּתֵּן יְהוָה גַּם־
אוֹתָהּ בְּיַד יִשְׂרָאֵל וְאֶת־מַלְכָּהּ וַיַּכֶּהָ לְפִי־חָרֶב וְאֶת־כָּל־
הַנֶּפֶשׁ אֲשֶׁר־בָּהּ לֹא־הִשְׁאִיר בָּהּ שָׂרִיד וַיַּעַשׂ לְמַלְכָּהּ
כַּאֲשֶׁר עָשָׂה לְמֶלֶךְ יְרִיחוֹ׃ פ (31) וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל־
יִשְׂרָאֵל עִמּוֹ מִלִּבְנָה לָכִישָׁה וַיַּחַן עָלֶיהָ וַיִּלָּחֶם בָּהּ׃
(32) וַיִּתֵּן יְהוָה אֶת־לָכִישׁ בְּיַד יִשְׂרָאֵל וַיִּלְכְּדָהּ בַּיּוֹם הַשֵּׁנִי
וַיַּכֶּהָ לְפִי־חָרֶב וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ בְּכֹל אֲשֶׁר־עָשָׂה
לְלִבְנָה׃ פ (33) אָז עָלָה הֹרָם מֶלֶךְ גֶּזֶר לַעְזֹר אֶת־
לָכִישׁ וַיַּכֵּהוּ יְהוֹשֻׁעַ וְאֶת־עַמּוֹ עַד־בִּלְתִּי הִשְׁאִיר־לוֹ
שָׂרִיד׃ ס (34) וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ מִלָּכִישׁ
עֶגְלֹנָה וַיַּחֲנוּ עָלֶיהָ וַיִּלָּחֲמוּ עָלֶיהָ׃ (35) וַיִּלְכְּדוּהָ בַּיּוֹם
הַהוּא וַיַּכּוּהָ לְפִי־חָרֶב וְאֶת כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ בַּיּוֹם

31. וילחם בה. Accent retracted to penultimate in order to avoid succession of accents on two following syllables, and the long vowel in closed syllable of ultimate shortened accordingly.

32. ביום השני i. e. on the second day of the siege. The city stood on a natural eminence some forty feet in height. The huge wall before which the Israelites encamped has been explored and measured. Sayce p. 255. See note supra v. 20.

33. מלך גזר. In 16, 10 Gezer is still in the possession of the Canaanites, but there is no contradiction in this: nothing is said here as to the capture or even siege of the city. All the verse records is that the King of Gezer (a city considerably to the N. of Lachish and outside Joshua's present sphere of operations) who came with his people to help Lachish was with his army destroyed by Joshua.

השאיר. Cf. note 8, 22.

הַהוּא חֶבְרוֹן כִּכְל אֲשֶׁר־עָשָׂה לְלָכִישׁ: פ (36) וַיַּעַל
יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ מֵעֶגְלוֹנָה חֶבְרוֹנָה וַיִּלָּחֲמוּ עָלֶיהָ:
(37) וַיִּלְכְּדוּהָ וַיַּכּוּהָ לְפִי־חָרֶב וְאֶת־מַלְכָּהּ וְאֶת־כָּל־עָרֶיהָ
וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ לֹא־הִשְׁאִיר שָׂרִיד כְּכֹל אֲשֶׁר־
עָשָׂה לְעֶגְלוֹן וַיַּחֲרֵם אוֹתָהּ וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ: ס
(38) וַיָּשָׁב יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ דְּבִרָה וַיִּלָּחֶם עָלֶיהָ:
(39) וַיִּלְכְּדָהּ וְאֶת־מַלְכָּהּ וְאֶת־כָּל־עָרֶיהָ וַיַּכּוּם לְפִי־חָרֶב
וַיַּחֲרִימוּ אֶת־כָּל־נֶפֶשׁ אֲשֶׁר־בָּהּ לֹא הִשְׁאִיר שָׂרִיד כַּאֲשֶׁר
עָשָׂה לְחֶבְרוֹן כֵּן־עָשָׂה לִדְבִרָה וּלְמַלְכָּהּ וְכַאֲשֶׁר עָשָׂה לְלִבְנָה
וּלְמַלְכָּהּ: (40) וַיַּךְ יְהוֹשֻׁעַ אֶת־כָּל־הָאָרֶץ הָהָר
וְהַנֶּגֶב וְהַשְּׁפֵלָה וְהָאֲשַׁדּוֹת וְאֵת כָּל־מַלְכֵיהֶם לֹא הִשְׁאִיר
שָׂרִיד וְאֵת כָּל־הַנִּשְׁמָה הֶחֱרִים כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵי

36. מעגלונה. The termination ה_ is sometimes found with nouns having ל or separate prepositional words of direction. The force of the termination has become enfeebled. The same irregularity occurs, but less frequently, with prep. מן.

37. מלכה. Not of course the King mentioned in vv. 23—26, but clearly his successor, for Joshua's intervening operations must have covered a considerable time.

40—43. Summary of the Campaign.

40. נגב. Lit. "The Dry or Parched Land" = South. In new Hebrew נגב = To be dry.

והאשדות. "And the slopes", cf. Deut. 3, 17. אשדה = foundation, lower part, slope (of a mountain). The country between the mountainous regions and the plains on either side.

ואת כל הנשמה. Lit. "And all the breath" = and all (anything) breathing, = And all breathing things.

יִשְׂרָאֵל׃ (41) וַיַּכֵּם יְהוֹשֻׁעַ מִקָּדֵשׁ בַּרְנֵעַ וְעַד־עַזָּה וְאֵת כָּל־אֶרֶץ גֹּשֶׁן וְעַד־גִּבְעוֹן׃ (42) וְאֵת כָּל־הַמְּלָכִים הָאֵלֶּה וְאֶת־אַרְצָם לָכַד יְהוֹשֻׁעַ פַּעַם אֶחָת כִּי יְהוָה אֱלֹהֵי יִשְׂרָאֵל נִלְחָם לְיִשְׂרָאֵל׃ (43) וַיָּשָׁב יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ אֶל־הַמַּחֲנֶה הַגִּלְגָּלָה׃ ס

41. גשן. Not the Goshen of Egypt:—but the exact locality is unknown. Some district clearly in S. Palestine.

CHAPTER XI.

11 (1) וַיְהִי כִּשְׁמֹעַ יָבִין מֶלֶךְ־חָצוֹר וַיִּשְׁלַח אֶל־יוֹבָב
מֶלֶךְ מָדוֹן וְאֶל־מֶלֶךְ שִׁמְרוֹן וְאֶל־מֶלֶךְ אַכְשָׁף: (2) וְאֶל־
הַמְּלָכִים אֲשֶׁר מִצָּפוֹן בָּהָר וּבָעֲרָבָה נֶגֶב כִּנֶּרוֹת וּבַשְּׁפֵלָה
וּבְנָפוֹת דּוֹר מִיָּם: (3) הַכְּנַעֲנִי מִמִּזְרָח וּמִיָּם וְהָאֱמֹרִי
וְהַחִתִּי וְהַפְּרִזִּי וְהַיְבוּסִי בָּהָר וְהַחִוִּי תַּחַת חֶרְמוֹן בְּאֶרֶץ

Vers. מרון
Greek מרעין
Read שפו

The campaign against the Northern Kings and their defeat.

1. The four cities here mentioned, which have not been definitely identified, represent a wide area: from ch. 19 below we learn that Hazor was given to Naphtali, Shimron to Zebulun, and Achshaph to Asher. Hazor (v. 10) was the leading city of the northern part of the country and its king now put himself at the head of a great confederacy against the Israelites.

2. כנרות. See note 12, 3.

בנפות. "In the heights of". Targ. פילכי = districts. Cf. Joshua 12, 23 where the sing. constr. is used. Sing. נפה. The word does not occur except in constr., cf. 1 King 4, 12. The meaning of the root נוף is shown in Ps. 48, 3. יפה נוף "beautiful in elevation".

נגב. According to LXX. = נגד, "opposite".

3. החוי. The Hivites (9, 7 and 19, 17) apparently belonged to Central Palestine and not to the district in the N. here indicated by Hermon, although colonies may have been established there. It is possible that החוי has changed places with החתי in this verse. So the Greek.

* Marun, east of Kadesh.

הַמִּצְפֶּה׃ (4) וַיֵּצְאוּ הֵם וְכָל־מַחֲנֵיהֶם עִמָּם עַם־רָב כַּחוֹל אֲשֶׁר עַל־שְׂפַת־הַיָּם לָרֹב וְסוּס וָרֶכֶב רַב־מְאֹד׃ (5) וַיִּוָּעֲדוּ כָּל הַמְּלָכִים הָאֵלֶּה וַיָּבֹאוּ וַיַּחֲנוּ יַחְדָּו אֶל־מֵי מְרוֹם לְהִלָּחֶם עִם־יִשְׂרָאֵל׃ פ (6) וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ אַל־תִּירָא מִפְּנֵיהֶם כִּי מָחָר כָּעֵת הַזֹּאת אָנֹכִי נֹתֵן אֶת־כֻּלָּם חֲלָלִים לִפְנֵי יִשְׂרָאֵל אֶת־סוּסֵיהֶם תְּעַקֵּר וְאֶת־מַרְכְּבֹתֵיהֶם תִּשְׂרֹף בָּאֵשׁ׃ (7) וַיָּבֹא יְהוֹשֻׁעַ וְכָל־עַם הַמִּלְחָמָה עִמּוֹ עֲלֵיהֶם עַל־מֵי מְרוֹם פִּתְאֹם וַיִּפְּלוּ בָּהֶם׃ (8) וַיִּתְּנֵם יְהוָה בְּיַד־

v. 4. °הר׳ בקמץ

מצפה. Lit. "The land of the Watchtower".

4. כחול. A common simile for a large multitude.

וסום ורכב. Immediately before a tone syllable, ו is frequently pointed וָ especially when connecting nouns of kindred ideas as here. Cf. יום ולילה, נע ונד. But in that case the second noun must stand at the end of a sentence or clause; or it must be marked by a disjunctive accent. Here רכב is marked by the disj. Tiphkha (֒). Otherwise, even when before the tone syllable, ו receives the usual pointing; e. g. וְסוּם which is marked by the conj. Merkha (֥). Cf. נח וְשֵׁם וְחָם וָיֶפֶת Gen. 6, 10.

5. ויועדו. "And they assembled by appointment".

6. אנכי נתן. Participle as *Futurum instans*. "I am about to give", I shall give.

לפני. See note 10, 12.

8. The fugitive Canaanites seem to have been broken up into three parts one fleeing N. W. to Zidon the Great, (probably the chief town of that name to distinguish it from a smaller town of the same name, reference to which is found in Sennacherib's account of the campaign against Hezekiah. Bennett ad loc.), the second going westwards and S. W. to the "smelting pits by the waters" (Misrephoth Mayim), and the third to the East towards Mizpeh (v. 3).

יִשְׂרָאֵל וַיַּכּוּם וַיִּרְדְּפוּם עַד־צִידֹן רַבָּה וְעַד מִשְׂרְפוֹת מַיִם
וְעַד־בִּקְעַת מִצְפֶּה מִזְרָחָה וַיַּכֻּם עַד־בִּלְתִּי הִשְׁאִיר־לָהֶם
שָׂרִיד: (9) וַיַּעַשׂ לָהֶם יְהוֹשֻׁעַ כַּאֲשֶׁר אָמַר־לוֹ יְהוָה אֶת־
סוּסֵיהֶם עִקֵּר וְאֶת־מַרְכְּבֹתֵיהֶם שָׂרַף בָּאֵשׁ: פ
(10) וַיָּשָׁב יְהוֹשֻׁעַ בָּעֵת הַהִיא וַיִּלְכֹּד אֶת־חָצוֹר וְאֶת־
מַלְכָּהּ הִכָּה בֶחָרֶב כִּי־חָצוֹר לְפָנִים הִיא רֹאשׁ כָּל־הַמַּמְלָכוֹת
הָאֵלֶּה: (11) וַיַּכּוּ אֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ לְפִי־חֶרֶב הַחֲרֵם
לֹא נוֹתַר כָּל־נְשָׁמָה וְאֶת־חָצוֹר שָׂרַף בָּאֵשׁ: (12) וְאֶת־
כָּל־עָרֵי הַמְּלָכִים־הָאֵלֶּה וְאֶת־כָּל־מַלְכֵיהֶם לָכַד יְהוֹשֻׁעַ וַיַּכֵּם
לְפִי־חֶרֶב הֶחֱרִים אוֹתָם כַּאֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד יְהוָה:
(13) רַק כָּל־הֶעָרִים הָעֹמְדוֹת עַל־תִּלָּם לֹא־שְׂרָפָם יִשְׂרָאֵל

משרפות מים. Lit. "The Burnings of (by) the Waters." Targ. תרצי "Pits, Grooves." Probably Smelting pits, near the Tyrian coast.

השאיר. See 10, 33 and 8, 22.

9. עקר. "The nations that fought against Israel trusted in their horses and chariots and did not know that 'Vain is the horse for safety'. But Israel conquered without horses and chariots because 'With the Lord is Salvation'. Therefore they were prohibited to take the horses and chariots as spoil lest the military spirit and desire for war be induced in them." (Kim.)

11. נותר. Niph'al pf. of יתר 3rd mas. although the sub. נשמה is fem. When the predicate precedes the subj., the verb is often in 3rd Sing. mas. although the subj. may be plu. or fem. Dav. Syn., cf. infra v. 22.

כל נשמה. See note 10, 40.

13. תלם. תל, A mound or heap; a reference to the fact that important cities were mostly built on elevated places. Targ. paraphrases תוקפיהון = In their strongholds. "Tel" = the modern Palestinian name for the mounds that mark the sites of ancient cities.

זוֹלָתִי אֶת־חָצוֹר לִבְרָהּ שָׂרַף יְהוֹשֻׁעַ׃ (14) וְכָל שְׁלַל הֶעָרִים
הָאֵלֶּה וְהַבְּהֵמָה בָּזְזוּ לָהֶם בְּנֵי יִשְׂרָאֵל רַק אֶת־כָּל־הָאָדָם
הִכּוּ לְפִי־חָרֶב עַד־הִשְׁמְדָם אוֹתָם לֹא הִשְׁאִירוּ כָּל־נְשָׁמָה׃
(15) כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה עַבְדּוֹ כֵּן־צִוָּה מֹשֶׁה אֶת־
יְהוֹשֻׁעַ וְכֵן עָשָׂה יְהוֹשֻׁעַ לֹא־הֵסִיר דָּבָר מִכֹּל אֲשֶׁר־צִוָּה
יְהוָה אֶת־מֹשֶׁה׃ (16) וַיִּקַּח יְהוֹשֻׁעַ אֶת־כָּל־הָאָרֶץ
הַזֹּאת הָהָר וְאֶת־כָּל־הַנֶּגֶב וְאֵת כָּל־אֶרֶץ הַגֹּשֶׁן וְאֶת־הַשְּׁפֵלָה
וְאֶת־הָעֲרָבָה וְאֶת־הַר יִשְׂרָאֵל וּשְׁפֵלָתָהּ׃ (17) מִן־הָהָר
הֶחָלָק הָעֹלֶה שֵׂעִיר וְעַד־בַּעַל גָּד בִּבְקְעַת הַלְּבָנוֹן תַּחַת
הַר־חֶרְמוֹן וְאֶת כָּל־מַלְכֵיהֶם לָכַד וַיַּכֵּם וַיְמִיתֵם׃ (18) יָמִים
רַבִּים עָשָׂה יְהוֹשֻׁעַ אֶת־כָּל־הַמְּלָכִים הָאֵלֶּה מִלְחָמָה׃
(19) לֹא־הָיְתָה עִיר אֲשֶׁר הִשְׁלִימָה אֶל־בְּנֵי יִשְׂרָאֵל בִּלְתִּי
הַחִוִּי יֹשְׁבֵי גִבְעוֹן אֶת־הַכֹּל לָקְחוּ בַּמִּלְחָמָה׃ (20) כִּי־מֵאֵת

v. 16 ושפלתו קרי°

את חצור לברה. Because Hazor was the head of the confederacy, and its destruction left the others without leadership.

14. השמדם. השמידם would be the usual form: but there are other instances in the O. T. of the same variation in the Hiph. Inf. Deut. 7, 24. Lev. 50, 34 etc.

17. ההר החלק. "The smooth" i. e. bald or bare mountain:—The southern limit of Joshua's conquest to the S. W. of Palestine. See Seir in Gloss.

18. ימים רבים. According to 14, 7 and 10, the period was 7 years.

19. השלימה אל. The usual construction is with את or עם. אל is praeg. constr. = made peace (submitting) unto the children of Israel.

20. מאת. *From proximity with* and then, *arising from:* more idiomatic than מן alone and very usual with יהוה.

יְהוָה וְהֶחֱרִימָם יְהוֹשֻׁעַ אֶת־לִבָּם לְקְרַאת הַמִּלְחָמָה אֶת־יִשְׂרָאֵל
לְמַעַן הַחֲרִימָם לְבִלְתִּי הֱיוֹת־לָהֶם תְּחִנָּה כַּי לְמַעַן הַשְׁמִידָם
כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ס (21) וַיָּבֹא יְהוֹשֻׁעַ
בָּעֵת הַהִיא וַיַּכְרֵת אֶת־הָעֲנָקִים מִן־הָהָר מִן־חֶבְרוֹן מִן־דְּבִר
מִן־עֲנָב וּמִכֹּל הַר יְהוּדָה וּמִכָּל הַר יִשְׂרָאֵל עִם־עָרֵיהֶם
הֶחֱרִימָם יְהוֹשֻׁעַ: (22) לֹא־נוֹתַר עֲנָקִים בְּאֶרֶץ בְּנֵי יִשְׂרָאֵל
רַק בְּעַזָּה בְּגַת וּבְאַשְׁדּוֹד נִשְׁאָרוּ: (23) וַיִּקַּח יְהוֹשֻׁעַ אֶת־
כָּל־הָאָרֶץ כְּכֹל אֲשֶׁר דִּבֶּר יְהוָה אֶל־מֹשֶׁה וַיִּתְּנָהּ יְהוֹשֻׁעַ
לְנַחֲלָה לְיִשְׂרָאֵל כְּמַחְלְקֹתָם לִשְׁבָטֵיהֶם וְהָאָרֶץ שָׁקְטָה
מִמִּלְחָמָה: ס

תחנה, "favour" = mercy; so Targ.

בעת ההיא. During the ימים רבים of v. 18.

21. **הענקים**. Lit. "the necks" i. e. the long-necks, men of tall stature.

Joshua drove them from their settlements into the Philistine cities. From 15, 14 we infer they returned, but were conquered by Caleb.

CHAPTER XII.

12 (1) וְאֵלֶּה מַלְכֵי הָאָרֶץ אֲשֶׁר הִכּוּ בְנֵי־יִשְׂרָאֵל וַיִּרְשׁוּ
אֶת־אַרְצָם בְּעֵבֶר הַיַּרְדֵּן מִזְרָחָה הַשֶּׁמֶשׁ מִנַּחַל אַרְנֹן עַד־הַר
חֶרְמוֹן וְכָל־הָעֲרָבָה מִזְרָחָה׃ (2) סִיחוֹן מֶלֶךְ הָאֱמֹרִי הַיּוֹשֵׁב
בְּחֶשְׁבּוֹן מֹשֵׁל מֵעֲרֹעֵר אֲשֶׁר עַל־שְׂפַת־נַחַל אַרְנֹן וְתָוֶךְ
הַנַּחַל וַחֲצִי הַגִּלְעָד וְעַד יַבֹּק הַנַּחַל גְּבוּל בְּנֵי עַמּוֹן׃
(3) וְהָעֲרָבָה עַד־יָם כִּנֶּרוֹת מִזְרָחָה וְעַד יָם הָעֲרָבָה יָם־
הַמֶּלַח מִזְרָחָה דֶּרֶךְ בֵּית הַיְשִׁמוֹת וּמִתֵּימָן תַּחַת אַשְׁדוֹת

1. מורחה. The ה locale (answering here to an accus. of "place where", Dav. Syn.) is sometimes found with words in constr. cf. ימה סוף.

For completeness the catalogue includes the Kings conquered and districts possessed on the East side of Jordan in the time of Moses, as described in Deut. 2 and 3.

2. נחל = Both "torrent", "stream" and "torrent-valley", wady.

ותוך הנחל. Either "and (from the city which is in) the midst etc." parallel to Deut. 2, 36; or simply "and (from) the middle of the valley"; the latter is better. The meaning is "And over (i. e. Sihon's rule was) the Eastern Arabah (the other side of the Jordan) as far as the sea of C. (on the north) and unto the Salt Sea (on the south) in the direction of Beth-Jeshimoth, probably on the N. E. corner of the Dead Sea.

דרך. "Way of", having the force, as often, of "towards".

כנרות. Here and in 11, 2 in the plu. In 13, 27 and 19, 35 in the sing. The former probably refer to a *district*, the latter to a *city* in Naphtali.

הַפִּסְגָּה: (4) וּגְבוּל עוֹג מֶלֶךְ הַבָּשָׁן מִיֶּתֶר הָרְפָאִים הַיּוֹשֵׁב
בְּעַשְׁתָּרוֹת וּבְאֶדְרֶעִי: (5) וּמֹשֵׁל בְּהַר חֶרְמוֹן וּבְסַלְכָה
וּבְכָל־הַבָּשָׁן עַד־גְּבוּל הַגְּשׁוּרִי וְהַמַּעֲכָתִי וַחֲצִי הַגִּלְעָד גְּבוּל
סִיחֹן מֶלֶךְ־חֶשְׁבּוֹן: (6) מֹשֶׁה עֶבֶד־יְהוָה וּבְנֵי יִשְׂרָאֵל
הִכּוּם וַיִּתֵּנָהּ מֹשֶׁה עֶבֶד־יְהוָה יְרֻשָּׁה לָרְאוּבֵנִי וְלַגָּדִי וְלַחֲצִי
שֵׁבֶט הַמְנַשֶּׁה: ס (7) וְאֵלֶּה מַלְכֵי הָאָרֶץ אֲשֶׁר הִכָּה
יְהוֹשֻׁעַ וּבְנֵי יִשְׂרָאֵל בְּעֵבֶר הַיַּרְדֵּן יָמָּה מִבַּעַל גָּד בִּבְקְעַת
הַלְּבָנוֹן וְעַד־הָהָר הֶחָלָק הָעֹלֶה שֵׂעִירָה וַיִּתְּנָהּ יְהוֹשֻׁעַ
לְשִׁבְטֵי יִשְׂרָאֵל יְרֻשָּׁה כְּמַחְלְקָתָם: (8) בָּהָר וּבַשְּׁפֵלָה
וּבָעֲרָבָה וּבָאַשְׁדּוֹת וּבַמִּדְבָּר וּבַנֶּגֶב הַחִתִּי הָאֱמֹרִי וְהַכְּנַעֲנִי
הַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי: פ
(9) מֶלֶךְ יְרִיחוֹ אֶחָד מֶלֶךְ הָעַי אֲשֶׁר־מִצַּד בֵּית־אֵל אֶחָד:
(10) מֶלֶךְ יְרוּשָׁלַם אֶחָד מֶלֶךְ חֶבְרוֹן אֶחָד:
(11) מֶלֶךְ יַרְמוּת אֶחָד מֶלֶךְ לָכִישׁ אֶחָד:
(12) מֶלֶךְ עֶגְלוֹן אֶחָד מֶלֶךְ גֶּזֶר אֶחָד:

Targ. renders גינסר גניסר (except in 19, 35 where it retains כנרת) i. e. Gennesaret. Josephus describes the district as of great fertility and beauty, — in it no doubt there lay a city כנרת, but its site is not identified.

תחת. That is, his southern border was under the slopes of Pisgah.

4. רפאים. Cf. Gen. 14, 5 and 15, 20. The name of portion of the original inhabitants of Canaan on E. and W. of the district of the Jordan, also found by Israel on occupation of the country. Targ. translates always = גבריא "Giants", and the word is generally understood to refer to a race of men of great stature. Cf. Deut. 2, 20.

The etymology is uncertain. The attempt to connect it with רפה to sink, relax (as powerless, extinct ones) Ges. Lex. is hardly satisfactory. Probably an ethnic name.

(13) מֶלֶךְ דְּבִר אֶחָד מֶלֶךְ גֶּדֶר אֶחָד׃
(14) מֶלֶךְ חָרְמָה אֶחָד מֶלֶךְ עֲרָד אֶחָד׃
(15) מֶלֶךְ לִבְנָה אֶחָד מֶלֶךְ עֲדֻלָּם אֶחָד׃
(16) מֶלֶךְ מַקֵּדָה אֶחָד מֶלֶךְ בֵּית־אֵל אֶחָד׃
(17) מֶלֶךְ תַּפּוּחַ אֶחָד מֶלֶךְ חֵפֶר אֶחָד׃
(18) מֶלֶךְ אֲפֵק אֶחָד מֶלֶךְ לַשָּׁרוֹן אֶחָד׃
(19) מֶלֶךְ מָדוֹן אֶחָד מֶלֶךְ חָצוֹר אֶחָד׃
(20) מֶלֶךְ שִׁמְרוֹן מְרוֹן אֶחָד מֶלֶךְ אַכְשָׁף אֶחָד׃
(21) מֶלֶךְ תַּעֲנַךְ אֶחָד מֶלֶךְ מְגִדּוֹ אֶחָד׃
(22) מֶלֶךְ קֶדֶשׁ אֶחָד מֶלֶךְ־יָקְנְעָם לַכַּרְמֶל אֶחָד׃
(23) מֶלֶךְ דּוֹר לְנָפַת דּוֹר אֶחָד מֶלֶךְ־גּוֹיִם לְגִלְגָּל אֶחָד׃
(24) מֶלֶךְ תִּרְצָה אֶחָד כָּל־מְלָכִים שְׁלֹשִׁים וְאֶחָד׃

°לא קרי א v. 20

14. חרמה. Cf. Num. 14, 45. ערד, cf. Num. 21, 1.

15. עדלם. Cf Gen. 38, 1.

18. לשרון. LXX reads "King of Aphek which is in Sharon" מלך אפק לשרון אחד is therefore suggested as Lassharon is unknown. But this also involves the deletion of אחד at the end of the chapter as the number of kings would be reduced to 30.

20. מראון = שמרון מראון in 11, 1. Perhaps מראון is added by dittography. But "Samsi-muruna is given by an Assyrian inscription as the name of a town in this very neighbourhood." Sayce, 260.

23. נפת. See note 11, 2.

גוים. "Nations" as in margin of R. V. Targ. עממין gentiles, especially of the seven nations of Canaan." King of the gentiles in Gilgal". LXX reads in "Galilee" which requires the alteration of גלגל to גליל.

CHAPTER XIII.

13 (1) וְיהוֹשֻׁעַ זָקֵן בָּא בַּיָּמִים וַיֹּאמֶר יְהוָה אֵלָיו אַתָּה
זָקַנְתָּה בָּאתָ בַּיָּמִים וְהָאָרֶץ נִשְׁאֶרֶת הַרְבֵּה־מְאֹד לְרִשְׁתָּהּ׃
(2) זֹאת הָאָרֶץ הַנִּשְׁאֶרֶת כָּל־גְּלִילוֹת הַפְּלִשְׁתִּים וְכָל־הַגְּשׁוּרִי׃
(3) מִן־הַשִּׁיחוֹר אֲשֶׁר ׀ עַל־פְּנֵי מִצְרַיִם וְעַד גְּבוּל עֶקְרוֹן

The second part of the Book commences here and describes the division of the land among the tribes.

1. בא בימים. Lit. "He had come, entered into days". A regular idiom. Cf. 23, 2.

זקנתה. Full spelling of the 2nd per. mas. termination to the verb. Because he was old (perhaps at this time between 90 and 100 years old) and much land described in vv. 2—6 yet remained to be conquered, therefore he should proceed at once to the division of the country among the tribes so that he might discharge this work, to which he was called, before his death.

הרבה. Hiph. Inf. abs. רבה used adverbially "greatly, exceeding", sometimes by itself, or as here with מאד.

לרשתה = "To possess it". Inf. constr. רֶשֶׁת from ירש with suffix. "And the land is left—very much—to possess it."

2. גלילות. גלילה = Circuit, boundary, and so district, i. e circles of territories lying round a chief city.

הגשורי. Cf. 1 Sam. 27, 8. In Deut. 3, 14 the name is of another tribe or group in the N. E, also below, v. 9.

3. השיחור. The Shihor. Perhaps the E. arm of the Nile (Ges. Lex), with which also Kim. and Rash. seem to identify it, and in this sense it is clearly used in 1 Ch. 13, 5.

צִפְּוֹנָה לַכְּנַעֲנִי תֵּחָשֵׁב חֲמֵשֶׁת ׀ סַרְנֵי פְלִשְׁתִּים הָעַזָּתִי
וְהָאַשְׁדּוֹדִי הָאֶשְׁקְלוֹנִי הַגִּתִּי וְהָעֶקְרוֹנִי וְהָעַוִּים׃ (4) מִתֵּימָן
כָּל־אֶרֶץ הַכְּנַעֲנִי וּמְעָרָה אֲשֶׁר לַצִּידֹנִים עַד־אֶפֵקָה עַד גְּבוּל

Others (Keil, Bennett, Margin R V) identify with the stream called the Brook of Egypt, the modern Wady El-Arish, that enters the Mediterranean midway between Gaza and Port Said, and is mentioned 15, 4, the S. W. border of Judah, and elsewhere (Num. 34, 5) as the S. border of Palestine.

על פני. "Upon the front of." Applied to localities, the expression generally = East of; the right hand = S; the left = N and the rear = W.

לכנעני תחשב. "It is accounted to the Canaanite"; and, therefore, part of the inheritance of Israel promised to Abraham (Rash).

סרני. Chiefs of. סרן a Philistian loanword, the title of the Philist. rulers.

העזתי. The termination י. is added to the names of persons and countries to form patronymics and tribal names.

והעוים. The RV places this word at the beginning of v. 4 (ending v. 3 at "Ekronites"), and this reading is also supported by Kim. Tal. (Chullin) explains "The six tribes had only five chiefs; but the Avvim, though dwelling near the Ph. district, had little in common with the Philistines". Cf. Deut. 2, 23.

4. **ומערה**. Lit. "And the cave". Probably a cave region in Lebanon E. of Sidon. (Ges. Lex.) "The cave which is East of Sidon still serves as a hiding place to the Druses" (Edersheim in "Israel in Canaan").

עד אפקה. To Aphek. Direction doubly expressed by the preposition and the termination ה. See note on 10, 36. Aphek, on a terrace of the Lebanon near the source of the river Adonis, the modern Afkah.

הָאֱמֹרִי: (5) וְהָאָרֶץ הַגִּבְלִי וְכָל־הַלְּבָנוֹן מִזְרַח הַשֶּׁמֶשׁ מִבַּעַל
גָּד תַּחַת הַר־חֶרְמוֹן עַד לְבוֹא חֲמָת: (6) כָּל־יֹשְׁבֵי הָהָר
מִן־הַלְּבָנוֹן עַד־מִשְׂרְפֹת מַיִם כָּל־צִידֹנִים אָנֹכִי אוֹרִישֵׁם
מִפְּנֵי בְּנֵי יִשְׂרָאֵל רַק הַפִּלֵּהָ לְיִשְׂרָאֵל בְּנַחֲלָה כַּאֲשֶׁר
צִוִּיתִיךָ: (7) וְעַתָּה חַלֵּק אֶת־הָאָרֶץ הַזֹּאת בְּנַחֲלָה לְתִשְׁעַת
הַשְּׁבָטִים וַחֲצִי הַשֵּׁבֶט הַמְנַשֶּׁה: (8) עִמּוֹ רָאוּבְנִי וְהַגָּדִי

האמורי. There are frequent references to Amorites dwelling on the E of the Jordan. Num. 21, 13. Deut. 1, 19, Josh 9, 10. Og of Bashan is also called an Amorite. The reference here is probably to his territory, or contiguous land formerly occupied by the Amorites.

5. והארץ הגבלי. The first word is in constr. We might expect והארץ. Some critics propose the omission of the two concluding words of v. 4 substituting גבול הגבלי and commence v. 5 at וכל. This disposes of the unexpected mention of the Amorite which is however explained in the preceding note. The constr. may be regarded as a case of loose apposition (Dav. Syn. § 20), and equivalent to והארץ ארץ וג׳ (Kim). See note 3, 11.

עד לבא. Cf. Judges 3, 3. The inf. of בא with ל עד without the following ל is more usual in the earlier books. "Until (as far as) the entering into Hamath" a district in Syria with the capital of same name on the Orontes.

6. והצידנים. Explanatory of preceding.

אנכי. The use of the pronoun is emphatic. "Even I."

7. הארץ הזאת. The land of Canaan (v. 1), the unconquered territory also

המנשה. Proper names do not take the article. This word is therefore to be regarded as Gentilic, "the tribe of the Manassite". For omission of Dagh. in מ see note on 1, 12.

8. עמו. "With him," appears to refer to the half tribe

לֶקַחוּ נַחֲלָתָם אֲשֶׁר נָתַן לָהֶם מֹשֶׁה בְּעֵבֶר הַיַּרְדֵּן מִזְרָחָה
כַּאֲשֶׁר נָתַן לָהֶם מֹשֶׁה עֶבֶד יְהוָה׃ (9) מֵעֲרוֹעֵר אֲשֶׁר עַל־
שְׂפַת־נַחַל אַרְנֹן וְהָעִיר אֲשֶׁר בְּתוֹךְ־הַנַּחַל וְכָל־הַמִּישֹׁר

just mentioned, that settled with the remaining 9 1/2 tribes in Canaan. But this cannot be the true connection as the word clearly denotes the other half that shared the territory with Reuben and Gad to the E. of Jordan. A corruption or omission in the text is suggested (Dillmann and others), some such phrase as כי חצי שבט המנשה ו having dropped out before עמו. The verse would then read "For the half tribe of Manasseh and with him etc." LXX has a considerable variation. It adds after v. 7 "From the Jordan to the Great Sea towards the setting of the sun thou shalt give it them. The Great Sea shall be the boundary", and continues "To the two tribes and to the half tribe of Manasseh (v. 8) to Reuben and to Gad, Moses gave an inheritance beyond Jordan". Too much literalness should not be imposed. The other half tribe having been explicitly mentioned, עמו by implication points to the Eastern half.

9. The country between the Arnon and the Jabbok was divided between Reuben and Gad. It was bounded on the S. by Moab, and on the Eastern border was Ammon. The Southernmost portion of the district was given to Reuben and it extended from the R. Arnon to the junction of the Jordan with the Dead Sea. Gad's portion lay along the banks of the Jordan and to the East, reaching northwards to the sea of Chinneroth (Lake Gennesaret), the northern portion from Mahanaim being very narrow. North of this lay the territory of half-Manasseh which embraced the whole of Bashan.

מערוער וג׳. The same description of the position of ערוער is found in 12, 2. Deut. 2, 36; 4, 48 and with the omission of שפת, in Deut. 3, 12 and 2 K. 10, 33.

מֵידְבָא עַד־דִיבוֹן: (10) וְכֹל עָרֵי סִיחוֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר
מָלַךְ בְּחֶשְׁבּוֹן עַד־גְּבוּל בְּנֵי עַמּוֹן: (11) וְהַגִּלְעָד וּגְבוּל
הַגְּשׁוּרִי וְהַמַּעֲכָתִי וְכָל הַר חֶרְמוֹן וְכָל־הַבָּשָׁן עַד־סַלְכָה:
(12) כָּל־מַמְלְכוֹת עוֹג בַּבָּשָׁן אֲשֶׁר־מָלַךְ בְּעַשְׁתָּרוֹת וּבְאֶדְרֶעִי
הוּא נִשְׁאַר מִיֶּתֶר הָרְפָאִים וַיַּכֵּם מֹשֶׁה וַיִּרְשֵׁם: (13) וְלֹא
הוֹרִישׁוּ בְּנֵי יִשְׂרָאֵל אֶת־הַגְּשׁוּרִי וְאֶת־הַמַּעֲכָתִי וַיֵּשֶׁב גְּשׁוּר
וּמַעֲכָת בְּקֶרֶב יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה: (14) רַק לְשֵׁבֶט הַלֵּוִי
לֹא נָתָן נַחֲלָה אִשֵּׁי יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא נַחֲלָתוֹ כַּאֲשֶׁר

המישור. "The Level", generally = table land. "The table land of Medeba." Noun in constr. with article, see note 3, 11; or המישור may be in appos. to מידבא explaining it. "The table-land, Medeba unto Dibon." "Medeba on a high ground is conspicuous across the whole tableland." H. G. H. L. מידבא

11. הגשורי. Cf. note on v. 2.

12. הרפאים. See note on 12, 4.

וירשם. Vowels written defectively. Hiph. ירש (to possess) means to cause to inherit; to cause (others) to inherit and so "to dispossess".

13. The dispossession was not complete.

14. אשי . . . . הוא. Somewhat exceptional construction of sing. pr. in appos. with plu. אשי. On this account and from a comparison with passages such as Deut. 10, 9 and v. 33 infra, critics regard אשי (which is omitted by LXX) as an interpolation. "One word . . . . . has here been interpolated as the grammar of the Hebrew shews. The verse should read as in v. 33." C. B. ad loc. This is altogether too strong an inference. The usage is quite in accordance with the idiom of the language. "The pronoun הוא emphatically resuming the subject is attracted to the number of the following predicate." Cf. Gen. 31, 8.

דִּבְּר־לוֹ׃ ס (15) וַיִּתֵּן מֹשֶׁה לְמַטֵּה בְנֵי־רְאוּבֵן
לְמִשְׁפְּחֹתָם׃ (16) וַיְהִי לָהֶם הַגְּבוּל מֵעֲרוֹעֵר אֲשֶׁר עַל־
שְׂפַת־נַחַל אַרְנֹן וְהָעִיר אֲשֶׁר בְּתוֹךְ־הַנַּחַל וְכָל־הַמִּישֹׁר
עַל־מֵידְבָא׃ (17) חֶשְׁבּוֹן וְכָל־עָרֶיהָ אֲשֶׁר בַּמִּישֹׁר דִּיבֹן
וּבָמוֹת בַּעַל וּבֵית בַּעַל מְעוֹן׃ (18) וְיַהְצָה וּקְדֵמֹת וּמֵפָעַת׃
(19) וְקִרְיָתַיִם וְשִׂבְמָה וְצֶרֶת הַשַּׁחַר בְּהַר הָעֵמֶק׃ (20) וּבֵית
פְּעוֹר וְאַשְׁדֹּות הַפִּסְגָּה וּבֵית הַיְשִׁמוֹת׃ (21) וְכֹל עָרֵי הַמִּישֹׁר
וְכָל־מַמְלְכוּת סִיחוֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר מָלַךְ בְּחֶשְׁבּוֹן אֲשֶׁר
הִכָּה מֹשֶׁה אֹתוֹ וְאֶת־נְשִׂיאֵי מִדְיָן אֶת־אֱוִי וְאֶת־רֶקֶם וְאֶת־
צוּר וְאֶת־חוּר וְאֶת־רֶבַע נְסִיכֵי סִיחוֹן יֹשְׁבֵי הָאָרֶץ׃ (22) וְאֶת־

נקדים יהיה שכרך, where יהיה after a plural is a "case of attraction to the following singular predicate". Ges. § 145 n and Note 2 where other similar variations are cited.

16. על. By, near, towards, an idiomatic use of על. Some MSS have עד.

19. קריתים. Lit. "Double city" (Dual pl.). Place-names ending in ־ים which were formerly regarded as dual form are now considered mostly as extensions of former endings in ן or ם. Cf. ירושלים mostly written ירושלם and see note on 10, 1.

21 b. Cf. Num. 31, 8 where the overthrow of the Midianite princes is not mentioned in connection with that of Sihon. Kim. explains that the Midianites at the time were subject to Sihon. The enumeration of the Midianite chiefs ("vassal princes") would therefore follow naturally after the reference to Sihon.

22. קוסם. Cf. Num. 22, 24. "A practiser of divination". For the etymology of the word as meaning to draw lots by arrows at a sanctuary, reference is especially made to Ez. 21, 26 where Nebuchadnezzar stands at the parting of the ways, shakes his arrows to and fro to decide the direction of his march. In general, divination = forecasting

Greek + וְאֵלֶּה הַנַּחֲלוֹת אֲשֶׁר נָחַל מֹשֶׁה לִבְנֵי יִשְׂרָאֵל
בְּעַרְבוֹת מוֹאָב מֵעֵבֶר לְיַרְדֵּן יְרִיחוֹ׃

בִּלְעָם בֶּן־בְּעוֹר הַקּוֹסֵם הָרְגוּ בְנֵי־יִשְׂרָאֵל בַּחֶרֶב אֶל־חַלְלֵיהֶם:
(23) וַיְהִי גְּבוּל בְּנֵי רְאוּבֵן הַיַּרְדֵּן וּגְבוּל זֹאת נַחֲלַת בְּנֵי־
רְאוּבֵן לְמִשְׁפְּחוֹתָם הֶעָרִים וְחַצְרֵיהֶן: ס (24) וַיִּתֵּן
משה לְמַטֵּה גָּד׳ לִבְנֵי גָד לְמִשְׁפְּחוֹתָם: (25) וַיְהִי לָהֶם
הַגְּבוּל יַעְזֵר וְכָל־עָרֵי הַגִּלְעָד וַחֲצִי אֶרֶץ בְּנֵי עַמּוֹן עַד־
עֲרוֹעֵר אֲשֶׁר עַל־פְּנֵי רַבָּה: (26) וּמֵחֶשְׁבּוֹן עַד־רָמַת הַמִּצְפֶּה
וּבְטֹנִים וּמַמְחֲנַיִם עַד־גְּבוּל לִדְבִר: (27) וּבָעֵמֶק בֵּית הָרָם
וּבֵית נִמְרָה וְסֻכּוֹת וְצָפוֹן יֶתֶר מַמְלְכוּת סִיחוֹן מֶלֶךְ חֶשְׁבּוֹן
הַיַּרְדֵּן וּגְבֶל עַד־קְצֵה יָם־כִּנֶּרֶת עֵבֶר הַיַּרְדֵּן מִזְרָחָה: (28) זֹאת
נַחֲלַת בְּנֵי־גָד לְמִשְׁפְּחֹתָם הֶעָרִים וְחַצְרֵיהֶם: ס

the future by observing signs and movements of external things, or by visions; resting in general on the belief that spirits inhabit the various elements and can, if properly summoned, disclose the future; it is prohibited in the Law as a species of idolatry. (J. E.)

אל חלליהם. There is a tendency in Hebrew to use אל for על which not infrequently has the sense of עם "with". Some MSS have על.

23. הירדן והגבול i. e. "The Jordan and the towns near it" were the border of Reuben.

וחצריהן. חצר, Lit. "court". Targ. פצחיא = open, unwalled places. Villages without walls. cf. Lev. 25, 31.

25. גלעד, i. e. the S. portion. Cf. 31 infra and Deut. 3, 13—15.

26. מחנים. Cf. Gen. 32, 3.

לדביר. If = "of Debir", the constr. force of גבול is neglected or that of the prep. ל. Perhaps "Lidebir", as in margin of RV which seems supported by Targ. and possibly is same as Lodebar, 2 Sam. 9, 4.

27. יתר ממ׳. The other part was given to Reuben. v. 21.

28. וחצריהם. We should expect וחצריהן. Other examples

(29) וַיִּתֵּן מֹשֶׁה לַחֲצִי שֵׁבֶט מְנַשֶּׁה וַיְהִי לַחֲצִי מַטֵּה בְנֵי־
מְנַשֶּׁה לְמִשְׁפְּחֹתָם: (30) וַיְהִי גְבוּלָם מִמַּחֲנַיִם כָּל־הַבָּשָׁן
כָּל־מַמְלְכוּת עוֹג מֶלֶךְ־הַבָּשָׁן וְכָל־חַוֹּת יָאִיר אֲשֶׁר בַּבָּשָׁן
שִׁשִּׁים עִיר: (31) וַחֲצִי הַגִּלְעָד וְעַשְׁתָּרוֹת וְאֶדְרֶעִי עָרֵי
מַמְלְכוּת עוֹג בַּבָּשָׁן לִבְנֵי מָכִיר בֶּן־מְנַשֶּׁה לַחֲצִי בְנֵי־מָכִיר
לְמִשְׁפְּחוֹתָם: (32) אֵלֶּה אֲשֶׁר־נִחַל מֹשֶׁה בְּעַרְבוֹת
מוֹאָב מֵעֵבֶר לְיַרְדֵּן יְרִיחוֹ מִזְרָחָה: (33) וּלְשֵׁבֶט הַלֵּוִי לֹא־
נָתַן מֹשֶׁה נַחֲלָה יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא נַחֲלָתָם כַּאֲשֶׁר
דִּבֶּר לָהֶם: ס

of masculine suffixes referring back to fem. nouns are not infrequent. Cf. Gen. 31, 9. Ex. 11, 6.

32. נחל. "Divided for a possession"; almost causal force, see note below.

CHAPTER XIV.

14 (1) וְאֵלֶּה אֲשֶׁר־נָחֲלוּ בְנֵי־יִשְׂרָאֵל בְּאֶרֶץ כְּנָעַן אֲשֶׁר
נָחֲלוּ אוֹתָם אֶלְעָזָר הַכֹּהֵן וְיְהוֹשֻׁעַ בִּן־נוּן וְרָאשֵׁי אֲבוֹת
הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל: (2) °בְּגוֹרָל נַחֲלָתָם כַּאֲשֶׁר צִוָּה יְהוָה
בְּיַד־מֹשֶׁה לִתְשְׁעַת הַמַּטּוֹת וַחֲצִי הַמַּטֶּה: (3) כִּי־נָתַן מֹשֶׁה
נַחֲלַת שְׁנֵי הַמַּטּוֹת וַחֲצִי הַמַּטֶּה מֵעֵבֶר לַיַּרְדֵּן וְלַלְוִיִּם לֹא־
נָתַן נַחֲלָה בְּתוֹכָם: (4) כִּי־הָיוּ בְנֵי־יוֹסֵף שְׁנֵי מַטּוֹת מְנַשֶּׁה
וְאֶפְרָיִם וְלֹא־נָתְנוּ חֵלֶק לַלְוִיִּם בָּאָרֶץ כִּי אִם־עָרִים לָשָׁבֶת
וּמִגְרְשֵׁיהֶם לְמִקְנֵיהֶם וּלְקִנְיָנָם: (5) כַּאֲשֶׁר צִוָּה יְהוָה אֶת־
מֹשֶׁה כֵּן עָשׂוּ בְּנֵי יִשְׂרָאֵל וַיְחַלְּקוּ אֶת־הָאָרֶץ: ס

°הר׳ בפתח v. 2

1. נחלו. Pi. The middle radical, being a guttural, cannot receive the Daghesh, nevertheless the preceding vowel (especially before ע, ח, or ה) remains short and the guttural is regarded as being virtually doubled. Ges. § 64.

The Pi. sometimes has a causative force cf. לַמֵּד, teach, from לָמַד to learn.

2. בגורל. "By the lot of". בגורל, Absolute, ֫ instead of ֭, ("By lot, as their inheritance") is a substantial improvement. Some mss בגורל נחלו אותם

3. Joseph, through Manasseh and Ephraim, counts as two tribes, but the exclusion of Levi from partition in the land leaves the number of the tribes for division of Canaan unchanged.

4. ומגרשיהן. מגרש (from גרש to drive) = place for driving (i. e. cattle). Hence, pasture-land, common land. קנינם. קנין (from קנה to acquire) "That which is acquired." Targ. גיתיהון, their flocks.

(6) וַיִּגְּשׁוּ בְנֵי־יְהוּדָה אֶל־יְהוֹשֻׁעַ בַּגִּלְגָּל וַיֹּאמֶר אֵלָיו כָּלֵב בֶּן־יְפֻנֶּה הַקְנִזִּי אַתָּה יָדַעְתָּ אֶת־הַדָּבָר אֲשֶׁר־דִּבֶּר יְהוָה אֶל־מֹשֶׁה אִישׁ הָאֱלֹהִים עָלַי וְעָלֶיךָ בִּקָּדֵשׁ בַּרְנֵעַ׃ (7) בֶּן־אַרְבָּעִים שָׁנָה אָנֹכִי בְּשָׁלְחַ מֹשֶׁה עֶבֶד־יְהוָה אֹתִי מִקָּדֵשׁ בַּרְנֵעַ לְרַגֵּל אֶת־הָאָרֶץ וָאָשֵׁב אֹתוֹ דָּבָר כַּאֲשֶׁר עִם־לְבָבִי׃ (8) וְאַחַי אֲשֶׁר עָלוּ עִמִּי הִמְסּוּ אֶת־לֵב הָעָם וְאָנֹכִי מִלֵּאתִי אַחֲרֵי יְהוָה אֱלֹהָי׃ (9) וַיִּשָּׁבַע מֹשֶׁה בַּיּוֹם הַהוּא לֵאמֹר אִם־לֹא הָאָרֶץ אֲשֶׁר דָּרְכָה רַגְלְךָ בָּהּ לְךָ תִּהְיֶה לְנַחֲלָה וּלְבָנֶיךָ עַד־עוֹלָם כִּי מִלֵּאתָ אַחֲרֵי יְהוָה אֱלֹהָי׃ (10) וְעַתָּה

6. The Kenezite i. e. descendant of Kenaz, a name frequent in the family of Caleb. Kenaz is given infra 15, 17 and Judges 1, 15 as the father of Othniel, Caleb's brother. In Gen. 29, 5 בן = grandson, so probably in 15, 17 which would reconcile the apparent genealogical contradiction between the verses. Prior to the division of the land at Gilgal, Caleb came forward with his request as the head of one of the houses in Judah, i. e. his own family, not the whole tribe of Judah.

7. ואשב. The shortened form with ו consec. is not common with the 1 st pers. sing. ואשיב is the usual form.

8. המסיו. Hiph. Perf. 3 rd plu. מסה to melt. Some Lamed He verbs were originally Lamed Yad, and the Yad appears occasionally before suffixes beginning with a vowel. cf. Deut. 32, 37 חסיו. Some mss. הֵימַסּוּ cf. Deut. 1, 28.

אנכי. Emphatic in contrast with אחי.

מלאתי. Lit. I completely (Pi.) filled (sc. my heart) to go after the Lord, i. e. I wholly followed.

9. אם לא. "Surely" the usual introduction to an oath of affirmation. The oath of denial is introduced by אם. Cf. Samuel 19,6 חי י׳ אם ימות, As the Lord liveth he shall not die. Cf. verse with Num. 14, 24. Deut. 1, 36.

הִנֵּה חַיָּה יְהוָה אוֹתִי כַּאֲשֶׁר דִּבֶּר זֶה אַרְבָּעִים וְחָמֵשׁ
שָׁנָה מֵאָז דִּבֶּר יְהוָה אֶת־הַדָּבָר הַזֶּה אֶל־מֹשֶׁה אֲשֶׁר־הָלַךְ
יִשְׂרָאֵל בַּמִּדְבָּר וְעַתָּה הִנֵּה אָנֹכִי הַיּוֹם בֶּן־חָמֵשׁ וּשְׁמוֹנִים
שָׁנָה: (11) עוֹדֶנִּי הַיּוֹם חָזָק כַּאֲשֶׁר בְּיוֹם שָׁלְחַ אוֹתִי מֹשֶׁה
כְּכֹחִי אָז וּכְכֹחִי עַתָּה לַמִּלְחָמָה וְלָצֵאת וְלָבוֹא: (12) וְעַתָּה
תְּנָה־לִי אֶת־הָהָר הַזֶּה אֲשֶׁר־דִּבֶּר יְהוָה בַּיּוֹם הַהוּא כִּי

כ' רבתי v. 11

10. זה. Adds vividness; often so with temporal expressions. Forty years now!

מאז. Lit. "from then" used sometimes abs. to mean "of old", "in time past." Ps. 93, 2. Also used with a following gen. or rel. clause = from time of. מאז דברך "from the time of thy speaking" = since thou didst speak; or with conj. force as here = "from the time that".

אשר. Refers back to ארבעים שנה.

11. ביום שלח וג'. Lit. "On the day of Moses sending me" = On the day that Moses sent me.

The inf. constr. is of a very flexible nature—here note that, like the finite verb, it is construed with both a subj. and object.

ככחי. Attention is called by the Mas. note at foot כ רבתי (כ large) that the כ is so written in all MSS. כ . . . . . כ indicates the completeness of the correspondence between two objects. cf. Gen. 18, 25 והיה כצדיק כרשע "*And the like* of the righteous shall be *the like of* the wicked".

Here "The like of my strength then and the like of my strength now" i. e. they are the same.

לצאת ולבא. "To go out and to come in"—an idiom expressing the carrying on the activities appertaining to one's position.

12. תנה. Emphatic form of Impr.

ההר הזה. The neighbouring hill country of Hebron, where traces of the Anakim were found by Caleb and his fellow spies (Num. 13, 22).

אַתָּה־שָׁמַעְתָּ בַּיּוֹם הַהוּא כִּי־עֲנָקִים שָׁם וְעָרִים גְּדֹלוֹת
בְּצֻרוֹת אוּלַי יְהוָה אוֹתִי וְהוֹרַשְׁתִּים כַּאֲשֶׁר דִּבֶּר יְהוָה׃
(13) וַיְבָרְכֵהוּ יְהוֹשֻׁעַ וַיִּתֵּן אֶת־חֶבְרוֹן לְכָלֵב בֶּן־יְפֻנֶּה לְנַחֲלָה׃
(14) עַל־כֵּן הָיְתָה־חֶבְרוֹן לְכָלֵב בֶּן־יְפֻנֶּה הַקְנִזִּי לְנַחֲלָה עַד
הַיּוֹם הַזֶּה ׀ יַעַן אֲשֶׁר מִלֵּא אַחֲרֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל׃
(15) וְשֵׁם חֶבְרוֹן לְפָנִים קִרְיַת אַרְבַּע הָאָדָם הַגָּדוֹל בָּעֲנָקִים
הוּא וְהָאָרֶץ שָׁקְטָה מִמִּלְחָמָה׃ ס

אותי. Irregular for אִתִּי (with me). Other instances of the unusual use of the *nota accusativi* אֵת for the preposition אֵת are found in Kings in Jer and Ezek, but appear rarely elsewhere. See note 10, 25.

לפנים קרית ארבע. Cf. Gen. 23, 2. For Hebron see Gloss. The City of Arba. Modern exegetes incline to translate ארבע literally = The City of Four:—the fourfold city, perhaps a city divided into four quarters. "The City of Four", also according to some rabbin. commentators who, however refer the term "four" to different sets of worthies who lived or were buried there (Mid. Rab. Gen. sect. 58 d); but in the passage so expounded there is no explanatory phrase האדם ‥‥ הוא as here and 15, 13. Winckler (History of Israel) explains = City of the God Arba; some deity being intended whose name was written with the cuneiform sign for "four" (E B). The view adds clearness to the phrases here and 15, 13, which speak of Arba as the hero or head of the Anakim, one of whose centres was this city of Arba.

For "a great man among the Anakim" LXX has "it is the metropolis of the Anakim" = האם הענקים היא?

CHAPTER XV.

15 (1) וַיְהִי הַגּוֹרָל לְמַטֵּה בְּנֵי יְהוּדָה לְמִשְׁפְּחֹתָם אֶל־
גְּבוּל אֱדוֹם מִדְבַּר־צִן נֶגְבָּה מִקְצֵה תֵימָן: (2) וַיְהִי לָהֶם
גְּבוּל נֶגֶב מִקְצֵה יָם הַמֶּלַח מִן־הַלָּשׁוֹן הַפֹּנָה נֶגְבָּה: (3) וְיָצָא
אֶל־מִנֶּגֶב לְמַעֲלֵה עַקְרַבִּים וְעָבַר צִנָּה וְעָלָה מִנֶּגֶב לְקָדֵשׁ
בַּרְנֵעַ וְעָבַר חֶצְרוֹן וְעָלָה אַדָּרָה וְנָסַב הַקַּרְקָעָה: (4) וְעָבַר

Roughly, the inheritance of Judah extended from the North of the Dead Sea to the Mediterranean, on the South along the shores of the Dead Sea and continuing towards Kadesh Barnea, and thence westward to the Wady el Arish (see note 13, 3).

הלשון = "the tongue" i. e. tongue shaped bay of a sea, cf. Is. 11, 15.

The southernmost end of the Dead Sea.

3. ויצא. Perf. with ו consec. = Impf. in all its shades of meaning, one of these being frequentative in past time, e. g. Gen. 31, 29 אחטנו *I used to bear* the loss of it. Such is the force of ויצא, ועבר v. 4, ועלה v. 6 "descriptive of the course which the boundary *used to take* whenever anyone passed along it or examined it." Driver § 120.

אל מנגב ל'. "Towards the Southward of". The circumscription of the Gen. (i. e. noun abs. instead of in constr. with ל prefixed to second noun) is frequent, and often—though not here—for a definite reason. See Dav. Syn. § 28.

עקרבים. Ascent or Pass of "Scorpions" cf. Num. 34, 4. See Geog. Gloss.

עַצְמוֹנָה וְיָצָא נַחַל מִצְרַיִם וְהָיוּ תְּצֵאוֹת הַגְּבוּל יָמָּה זֶה־
יִהְיֶה לָכֶם גְּבוּל נֶגֶב: (5) וּגְבוּל קֵדְמָה יָם הַמֶּלַח עַד־קְצֵה
הַיַּרְדֵּן וּגְבוּל לִפְאַת צָפוֹנָה מִלְּשׁוֹן הַיָּם מִקְצֵה הַיַּרְדֵּן:
(6) וְעָלָה הַגְּבוּל בֵּית חָגְלָה וְעָבַר מִצְּפוֹן לְבֵית הָעֲרָבָה
וְעָלָה הַגְּבוּל אֶבֶן בֹּהַן בֶּן־רְאוּבֵן: (7) וְעָלָה הַגְּבוּל דְּבִרָה
מֵעֵמֶק עָכוֹר וְצָפוֹנָה פֹּנֶה אֶל־הַגִּלְגָּל אֲשֶׁר־נֹכַח לְמַעֲלֵה
אַדֻּמִּים אֲשֶׁר מִנֶּגֶב לַנָּחַל וְעָבַר הַגְּבוּל אֶל־מֵי עֵין־שֶׁמֶשׁ
וְהָיוּ תְּצֹאֹתָיו אֶל־עֵין רֹגֵל: (8) וְעָלָה הַגְּבוּל גֵּי בֶן־הִנֹּם

וחיו קרי v. 4

4. נחל מצרים. See note 13, 3.

לכם. LXX "to them" i. e. להם, required by the context.

תוצאות. The goings out i. e. the extremity of (the boundary).

5. The tongue or bay i. e. the Northernmost part of the Dead Sea.

6. בהן. Perhaps the name of a former ruler of the district. It must have been on higher ground as shown by the word ועלה.

אדמים. Lit. "red"; plu. [of adj. אָדֹם. The ascent of Adummim is identified with the modern Tala'at ed Dumm, "Ascent of Blood": "Curious red streaks appear from time to time on the stone and perhaps account for the sanguinary names which attach to the road" H. G. H. L. p. 265 and note 2. The road is south of the valley of Achor between Jericho and Jerusalem.

7. עין רגל. Targ. עין קצרא i. e. "Spring of the Fuller", since רגל is used of "treading" linen with the feet, cf. 18, 16, where it is again mentioned as upon the boundary line between Judah and Benjamin.

8. גי בן הנם. The Valley of the son of Hinnom, or Ge-Hinnom, the Valley of Hinnom. To the S. of Jerusalem: afterwards associated with the worship of Moloch. Hence the place was deemed accursed, and so in later

אֶל־כֶּתֶף הַיְבוּסִי מִנֶּגֶב הִיא יְרוּשָׁלִָם וְעָלָה הַגִּבְעָה אֶל־רֹאשׁ
הָהָר אֲשֶׁר עַל־פְּנֵי גֵי־הִנֹּם יָמָּה אֲשֶׁר בִּקְצֵה עֶמֶק־רְפָאִים
צָפוֹנָה: (9) וְתָאַר הַגִּבְעוֹן מֵרֹאשׁ הָהָר אֶל־מַעְיַן מֵי נֶפְתּוֹחַ
וְיָצָא אֶל־עָרֵי הַר־עֶפְרוֹן וְתָאַר הַגִּבְעוֹן בְּעָלָה הִיא קִרְיַת
יְעָרִים: (10) וְנָסַב הַגִּבְעוֹן מִבַּעֲלָה יָמָּה אֶל־הַר שֵׂעִיר וְעָבַר
אֶל־כֶּתֶף הַר־יְעָרִים מִצָּפוֹנָה הִיא כְסָלוֹן וְיָרַד בֵּית־שֶׁמֶשׁ
וְעָבַר תִּמְנָה: (11) וְיָצָא הַגִּבְעוֹן אֶל־כֶּתֶף עֶקְרוֹן צָפוֹנָה
וְתָאַר הַגִּבְעוֹן שִׁכְרוֹנָה וְעָבַר הַר־הַבַּעֲלָה וְיָצָא יַבְנְאֵל וְהָיוּ
תְּצִאוֹת הַגִּבְעוֹן יָמָּה: (12) וּגְבוּל יָם הַיָּמָּה הַגָּדוֹל וּגְבוּל

Heb. literature Gehinnom became a figurative equivalent for "Hell". גי generally גיא.

כֶּתֶף. Constr. of כָּתֵף, Shoulder. The usual constr. of nouns of the formation ־ָ־, is ־ַ־. But several nouns take instead, the double Seghol as here, and some have both forms; e. g. כֶּבֶד has both כִּבֵּד and כִּבֶּד. The shoulder referred to is the hill on which Jerusalem stands and which was in the territory of Benjamin.

9. תאר. To incline.

נפתוח. Usually identified with the Spring Lifta near Jerusalem on border of Benjamin and Judah.

10. הר שעיר. Not of course the Seir of Edom, but a mountain in Judah.

11. יבנאל. Near Ekron and not far from the coast. Later after the destruction of the 2nd Temple, under the name of Jabneh or Jamnia it was the seat of Jewish Scholarship, and taking the place of Jerusalem became the religious and national centre of the Jews.

12. הימה. The final ה probably due to accidental repetition (dittography) of a scribe.

וגבול. And the border thereof, i. e. the border or the coast-line of the Great Sea was the W. border of Judah.

זֶה גְּבוּל בְּנֵי־יְהוּדָה סָבִיב לְמִשְׁפְּחֹתָם׃ (13) וּלְכָלֵב
בֶּן־יְפֻנֶּה נָתַן חֵלֶק בְּתוֹךְ בְּנֵי־יְהוּדָה אֶל־פִּי יְהוָה לִיהוֹשֻׁעַ
אֶת־קִרְיַת אַרְבַּע אֲבִי הָעֲנָק הִיא חֶבְרוֹן׃ (14) וַיֹּרֶשׁ מִשָּׁם
כָּלֵב אֶת־שְׁלוֹשָׁה בְּנֵי הָעֲנָק אֶת־שֵׁשַׁי וְאֶת־אֲחִימַן וְאֶת־
תַּלְמַי יְלִידֵי הָעֲנָק׃ (15) וַיַּעַל מִשָּׁם אֶל־יֹשְׁבֵי דְּבִר וְשֵׁם־דְּבִר
לְפָנִים קִרְיַת־סֵפֶר׃ (16) וַיֹּאמֶר כָּלֵב אֲשֶׁר־יַכֶּה אֶת־קִרְיַת־
סֵפֶר וּלְכָדָהּ וְנָתַתִּי לוֹ אֶת־עַכְסָה בִתִּי לְאִשָּׁה׃ (17) וַיִּלְכְּדָהּ
עָתְנִיאֵל בֶּן־קְנַז אֲחִי כָלֵב וַיִּתֶּן־לוֹ אֶת־עַכְסָה בִתּוֹ לְאִשָּׁה׃

אל פי. "According to" rare use of אל; almost = ל of the norm. על פי is more usual.

אבי. See note 17, 1; for קרית ארבע see note 14, 15. For הענק see note 21, 11. Greek reads אם.

ויֹּרֶשׁ. Shortened from יִרִישׁ to jussive יַרֵשׁ and then the ultimate ֵ to ֶ owing to retraction of accent.

15. קרית ספר. Lit. "The city of book(s) or writing". Debir (דביר) signifies Sanctuary or Oracle. "And it was here, as in Babylonia and Assyria, that a great library of books was stored in one of the chambers of the temple. Like the Babylonian cities, moreover, Debir had more than one name. It was also called Kirjath-Sannah 'the city of Instruction' from the schools which gathered round its library, and in the Old Testament it is further known as as Kirjath-Sepher or 'Booktown'" (Sayce E. H. of H pp. 255—6).

17. It is not easy to say whether Kenaz or Othniel was the brother of Caleb; the Masoretic punctation is in favour of the latter, since קנז is marked with Tiphkha ֑ which disconnects from the following word אחי. See note 14, 6. The story of the incident is anticipated, for it did not occur till after the death of Joshua (Jud. 1, 13). It is inserted here because it fits in geographically with the passage.

(18) וַיְהִי בְּבוֹאָהּ וַתְּסִיתֵהוּ לִשְׁאָול מֵאֵת־אָבִיהָ שָׂדֶה וַתִּצְנַח
מֵעַל הַחֲמֹור וַיֹּאמֶר־לָהּ כָּלֵב מַה־לָּךְ: (19) וַתֹּאמֶר תְּנָה־לִּי
בְרָכָה כִּי אֶרֶץ הַנֶּגֶב נְתַתָּנִי וְנָתַתָּה לִי גֻּלֹּת מָיִם וַיִּתֶּן־לָהּ
אֶת גֻּלֹּת עִלִּיֹּות וְאֶת גֻּלֹּת תַּחְתִּיֹות: (20) זֹאת
נַחֲלַת מַטֵּה בְנֵי־יְהוּדָה לְמִשְׁפְּחֹתָם: ס (21) וַיִּהְיוּ
הֶעָרִים מִקְצֵה לְמַטֵּה בְנֵי־יְהוּדָה אֶל־גְּבוּל אֱדֹום בַּנֶּגְבָּה
קַבְצְאֵל וְעֵדֶר וְיָגוּר: (22) וְקִינָה וְדִימֹונָה וְעַדְעָדָה:
(23) וְקֶדֶשׁ וְחָצֹור וְיִתְנָן: (24) זִיף וָטֶלֶם וּבְעָלֹות:

18. בבואה. Inf. constr. with prep. as a temporal clause preceded by ויהי and followed by the Impf. consec. in the apodosis. So often. See note 1, 1.

ותסיתהו. Hiph. סות + pron. suffix. (other forms not used). Greek reads וַיְסִיתָהָ

19. ברכה. "Blessing" also "a gift" cf. Gen. 33, 11 and 2 K. 5, 15.

ארץ נתתני. "Thou hast given me the land" etc. Double accus., as is not unusual with verbs of "giving" when the accus. of a thing precedes. Otherwise the constr. of נתן is with ל of the person. R. V. regards ארץ as accus. of place. "Thou hast put me in a S. Country."

גלת. Lit. "Basins, wells, bubbling springs" (Rash). The South, נגב is the dry country cf. Ps. 126, 4. In Talmud נגב = to be dry.

את גלת. Targ. has sing. בית שקיא = "irrigated soil", in both instances. Probably the reading should be ואת גֻּלַּת עִלִּית ואת גֻּלַּת תַּחְתִּית. Cf. Judges 1, 15.

20 sq. List of cities belonging to Judah:

21. בנגבה. Another instance of the disregarding of the force of the ending ה, when added to a noun with a preposition.

22. ודימנה. Perhaps = דיבן Neh. 11, 25.

ועדעדה. Quite unknown, perhaps for ערער 1 Sam. 30, 28.

(25) וְחָצוֹר ׀ חֲדַתָּה וּקְרִיּוֹת חֶצְרוֹן הִיא חָצוֹר: (26) אֲ
מָ וּשְׁמַע וּמוֹלָדָה: (27) וַחֲצַר גַּדָּה וְחֶשְׁמוֹן וּבֵית פָּלֶ
(28) וַחֲצַר שׁוּעָל וּבְאֵר שָׁבַע וּבִזְיוֹתֶיהָ: (29) בַּעֲלָה וְעִיִּים
וָעֶצֶם: (30) וְאֶלְתּוֹלַד וּכְסִיל וְחָרְמָה: (31) וְצִקְלַג וּמַדְמַנָּה
וְסַנְסַנָּה: (32) וּלְבָאוֹת וְשִׁלְחִים וְעַיִן וְרִמּוֹן כָּל־עָרִים עֶשְׂרִים
וָתֵשַׁע וְחַצֵרֵיהֶן: ס (33) בַּשְּׁפֵלָה אֶשְׁתָּאוֹל וְצָרְעָה
וְאַשְׁנָה: (34) וְזָנוֹחַ וְעֵין גַּנִּים תַּפּוּחַ וְהֵעֵינָם: (35) יַרְמוּת

25. חדתה. Perhaps = חדתא Aramaic for חדשה "new", hence the suggested rendering "New Hazor"; but not necessarily one town.

28. ובזיותיה. LXX has "και αἱ κῶμαι αὐτῶν" "and her villages" for which the Hebrew would be ובנותיה ("and her daughters" i. e. neighbouring villages), a proposed emendation. Cf. Neh. 11, 28 where this verse is repeated in almost identical terms. Cf. also Numbers 21, 25 and 32, 42.

32. ולבאות, cf. 19, 6 ובית לבאות.

ועין רמון. LXX makes one name of the two words, but in 19, 7 infra, two towns are indicated. Neh. 11, 29 (ועין רמון) Enrimmon. Perhaps the explanation is that they were contiguous towns, separate before, but united as one place subsequent to the captivity.

עשרים ותשע. 29; but 36 towns are enumerated: seven, it is suggested, have been added by a redactor from a later source (perhaps Nehemiah, 11, 26—27) who, however, omitted to make the requisite alteration in the total. Kim. and Rash. count 38 towns (reckoning Hazor Haddatah as two, also Kerioth Hezron (v. 24), and explain the difference by pointing out that 9 of the towns mentioned here belonged to Simeon (ch. 19).

33—47. The towns in the second division i. e. in the Lowlands between the Hill country and the Sea.

וַעֲדָלָם שׂוֹכָה וַעֲזֵקָה׃ (36) וְשַׁעֲרַיִם וַעֲדִיתַיִם וְהַגְּדֵרָה
וּגְדֵרֹתָיִם עָרִים אַרְבַּע־עֶשְׂרֵה וְחַצֵרֵיהֶן׃ ס (37) צְנָן
וַחֲדָשָׁה וּמִגְדַּל־גָּד׃ (38) וְדִלְעָן וְהַמִּצְפֵּה וְיָקְתְּאֵל׃ (39) לָכִישׁ
וּבָצְקַת וְעֶגְלוֹן׃ (40) וְכַבּוֹן וְלַחְמָס וְכִתְלִישׁ׃ (41) וּגְדֵרוֹת
בֵּית־דָּגוֹן וְנַעֲמָה וּמַקֵּדָה עָרִים שֵׁשׁ־עֶשְׂרֵה וְחַצֵרֵיהֶן׃ ס
(42) לִבְנָה וָעֶתֶר וְעָשָׁן׃ (43) וְיִפְתָּח וְאַשְׁנָה וּנְצִיב׃
(44) וּקְעִילָה וְאַכְזִיב וּמָרֵאשָׁה עָרִים תֵּשַׁע וְחַצֵרֵיהֶן׃ ס
(45) עֶקְרוֹן וּבְנֹתֶיהָ וַחֲצֵרֶיהָ׃ (46) מֵעֶקְרוֹן וָיָמָּה כֹּל אֲשֶׁר־
עַל־יַד אַשְׁדּוֹד וְחַצֵרֵיהֶן׃ ס (47) אַשְׁדּוֹד בְּנוֹתֶיהָ וַחֲצֵרֶיהָ
עַזָּה בְּנוֹתֶיהָ וַחֲצֵרֶיהָ עַד־נַחַל מִצְרַיִם וְהַיָּם הַגְּדוֹל וּגְבוּל׃
ס (48) וּבָהָר שָׁמִיר וְיַתִּיר וְשׂוֹכֹה׃ (49) וְדַנָּה
וְקִרְיַת־סַנָּה הִיא דְבִר׃ (50) וַעֲנָב וְאֶשְׁתְּמֹה וְעָנִים׃

V. 47 הנחול קרי. V. 48 ושוכו קרי.

36. ארבע עשרה. 14, but 15 are enumerated. LXX (with other name-variations) omits גדרתים. Kim. suggests that the last-named and הגדרה may be one town. Probably the discrepancies here and elsewhere in the numbers of the towns are due to a copyist's error through confusion of the numeral letters.

39. ובצקת. With the old fem. termination ת. Many place names are found with it. Cf. מערת, 59. קטת 19, 15. חלקת 19, 25.

49. וקרית־סנה. See note on v. 15. LXX has πόλις Γραμμάτων, The city of Letters.

After v. 59. LXX adds the names of eleven cities = "Teksa, Ephrath, that is Bethlehem, Peor, Etam, Kolon, Tatam, Sores, Kerem, Gallim, Bether, Manahath, eleven cities and their villages". Wanting in the Hebrew Text; perhaps omitted by an early copyist who may have passed from חצריהן at end of v. 59 to the same word at the close of the missing section.

(51) וְגֹשָׁן וְחֹלֹן וְגִלֹה עָרִים אַחַת־עֶשְׂרֵה וְחַצֵרֵיהֶן׃ ס
(52) אַרַב וְדוּמָה וְאֶשְׁעָן׃ (53) וְיָנִים וּבֵית־תַּפּוּחַ וַאֲפֵקָה׃
(54) וְחֻמְטָה וְקִרְיַת אַרְבַּע הִיא חֶבְרוֹן וְצִיעֹר עָרִים תֵּשַׁע
וְחַצֵרֵיהֶן׃ ס (55) מָעוֹן כַּרְמֶל וְזִיף וְיוּטָה׃ (56) וְיִזְרְעֶאל
וְיָקְדְעָם וְזָנוֹחַ׃ (57) קַיִן גִּבְעָה וְתִמְנָה עָרִים עֶשֶׂר
וְחַצֵרֵיהֶן׃ ס (58) חַלְחוּל בֵּית־צוּר וּגְדוֹר׃ (59) וּמַעֲרַת
וּבֵית־עֲנוֹת וְאֶלְתְּקֹן עָרִים שֵׁשׁ וְחַצֵרֵיהֶן׃ ס (60) קִרְיַת־
בַּעַל הִיא קִרְיַת יְעָרִים וְהָרַבָּה עָרִים שְׁתַּיִם וְחַצֵרֵיהֶן׃ ס
(61) בַּמִּדְבָּר בֵּית הָעֲרָבָה מִדִּין וּסְכָכָה׃ (62) וְהַנִּבְשָׁן
וְעִיר־הַמֶּלַח וְעֵין גֶּדִי עָרִים שֵׁשׁ וְחַצֵרֵיהֶן׃ ס (63) וְאֶת־
הַיְבוּסִי יוֹשְׁבֵי יְרוּשָׁלַם לֹא־יָכְלוּ בְּנֵי־יְהוּדָה לְהוֹרִישָׁם
וַיֵּשֶׁב הַיְבוּסִי אֶת־בְּנֵי יְהוּדָה בִּירוּשָׁלַם עַד הַיּוֹם הַזֶּה׃

V. 53 וינום קרי. V. 63 יתיר ו׳.

63. ואת היבוסי. Instance of the *casus pendens*. The subject is placed at the head of the sentence in an isolated position, and the predication regarding it follows in a distinct sentence. "The effect is sometimes to give emphasis. — — The construction is common in sentences when the subj. is encumbered with complementary elements so that it needs to be disentangled and restated" etc. Dav. Syn. § 106.

CHAPTER XVI.

16 (1) וַיֵּצֵא הַגּוֹרָל לִבְנֵי יוֹסֵף מִיַּרְדֵּן יְרִיחוֹ לְמֵי יְרִיחוֹ
מִזְרָחָה הַמִּדְבָּר עֹלֶה מִירִיחוֹ בָּהָר בֵּית־אֵל׃ (2) וְיָצָא מִבֵּית־
אֵל לוּזָה וְעָבַר אֶל־גְּבוּל הָאַרְכִּי עֲטָרוֹת׃ (3) וְיָרַד יָמָּה
אֶל־גְּבוּל הַיַּפְלֵטִי עַד גְּבוּל בֵּית־חוֹרֹן תַּחְתּוֹן וְעַד־גָּזֶר וְהָיוּ

The inheritance of Joseph: only the S. border is given.

1. ויצא הגורל. "And the lot went out." Literally, it went out (or as we say "was drawn") from the urn containing the slips on which the names were written. Notice the different construction. Imperf. with ו consec. = Perf. representing definite past and finished action; and compare with ויצא in next verse in a frequentative sense, as explained, 15, 3. LXX "And the border was" = ויהי.

מירדן יריחו. From the Jordan of Jericho = From (that part of) the Jordan by Jericho; more nearly defined by the clause "At the waters of Jericho eastward" and (then the border goes) "to the wilderness", acc. of direction. "The waters of Jericho" are, no doubt, the modern 'Ain es Sultan (Fountain of Sultan) near the "hovels and a tower on the edge of a rock" (H. G. H. L.) the modern Riha (see Jericho in Glossary). The border line went up from Jericho to Bethel leaving room for Benjamin between the boundary and that of Judah.

2. ויצא. See note 15, 3.

הארכי, cf. 2 Sam. 15, 32. Hushai, David's friend, was from that district.

תְּצֹאתָיו יָמָּה׃ (4) וַיִּנְחֲלוּ בְנֵי־יוֹסֵף מְנַשֶּׁה וְאֶפְרָיִם׃
(5) וַיְהִי גְּבוּל בְּנֵי־אֶפְרַיִם לְמִשְׁפְּחֹתָם וַיְהִי גְּבוּל נַחֲלָתָם
מִזְרָחָה עַטְרוֹת אַדָּר עַד־בֵּית חֹרוֹן עֶלְיוֹן׃ (6) וְיָצָא הַגְּבֻל
הַיָּמָּה הַמִּכְמְתָת מִצָּפוֹן וְנָסַב הַגְּבוּל מִזְרָחָה תַּאֲנַת שִׁלֹה
וְעָבַר אוֹתוֹ מִמִּזְרַח יָנוֹחָה׃ (7) וְיָרַד מִיָּנוֹחָה עֲטָרוֹת
וְנַעֲרָתָה וּפָגַע בִּירִיחוֹ וְיָצָא הַיַּרְדֵּן׃ (8) מִתַּפּוּחַ יֵלֶךְ הַגְּבוּל
יָמָּה נַחַל קָנָה וְהָיוּ תְּצֹאתָיו הַיָּמָּה זֹאת נַחֲלַת מַטֵּה בְנֵי־

V. 3 תצאתיו קרי.

4. מנשה ואפרים. Placed in order of their birth. But in Gen. 48, 20, Ephraim is given priority to Manasseh; accordingly precedence is given to the description of his territory in the following verses.

5. The description in this verse is condensed as it is more fully defined in vv. 1 –3. "Beth-horon the upper" here instead of "the nether" in v. 3, but this involves no contradiction as the two villages lay close together and marked the same district. The East border was along this line.

6. The Hebrew is not clear. The North border is apparently given from a central point i. e. Michmethath in the neighbourhood of Shechem. "The border went out, westward", probably = at the westward (half of the N. Border) or, looking at it from the west. The text then proceeds (here and following v.) to trace the E. half of this border to the S. E. through Taanath Shiloh and along the side of the Jordan to Naarah near Jericho. The western half of the border is then indicated v. 8 from the mid point Michmethath, S. W. through Tappuach on to the brook Kanah.

8. ילך. Impf. interchanging with pf. and vav consec. (both in freq. sense) to describe the boundary line and its *successive* points.

קנה. Lit. "The Reed-river."

אֶפְרַיִם לְמִשְׁפְּחֹתָם: (9) וְהֶעָרִים הַמְּבְדָּלוֹת לִבְנֵי אֶפְרַיִם
בְּתוֹךְ נַחֲלַת בְּנֵי־מְנַשֶּׁה כָּל־הֶעָרִים וְחַצֵרֵיהֶן:
(10) וְלֹא הוֹרִישׁוּ אֶת־הַכְּנַעֲנִי הַיּוֹשֵׁב בְּגָזֶר וַיֵּשֶׁב הַכְּנַעֲנִי
בְּקֶרֶב אֶפְרַיִם עַד־הַיּוֹם הַזֶּה וַיְהִי לְמַס־עֹבֵד: ס

9. המבדלות. The word does not occur elsewhere. Noun מִבדלת = "a separate place" in apposition to הערים or — for — (המבדלות) in which case the word is the Hoph. Participle of בדל; supported by Targ. and Pesh. Another suggestion is to substitute ג for מ without alteration of vowel giving the Niph. Part.

10. למס עבד, cf. Gen. 49, 15 and Kings 9, 21. Lit. "And became a forced levy of labourers" = body of forced task-workers or labor-gang. עבד. Sing. collective. For use of ל after expressions of "becoming, appointing" see note 6, 18.

CHAPTER XVII.

17 (1) וַיְהִי הַגּוֹרָל לְמַטֵּה מְנַשֶּׁה כִּי־הוּא בְּכוֹר יוֹסֵף
לְמָכִיר בְּכוֹר מְנַשֶּׁה אֲבִי הַגִּלְעָד כִּי הָיָה אִישׁ מִלְחָמָה
וַיְהִי־לוֹ הַגִּלְעָד וְהַבָּשָׁן: (2) וַיְהִי לִבְנֵי מְנַשֶּׁה הַנּוֹתָרִים
לְמִשְׁפְּחֹתָם לִבְנֵי אֲבִיעֶזֶר וְלִבְנֵי־חֵלֶק וְלִבְנֵי אַשְׂרִיאֵל
וְלִבְנֵי־שֶׁכֶם וְלִבְנֵי־חֵפֶר וְלִבְנֵי שְׁמִידָע אֵלֶּה בְּנֵי מְנַשֶּׁה
בֶּן־יוֹסֵף הַזְּכָרִים לְמִשְׁפְּחֹתָם: (3) וְלִצְלָפְחָד בֶּן־חֵפֶר בֶּן־גִּלְעָד
בֶּן־מָכִיר בֶּן־מְנַשֶּׁה לֹא־הָיוּ לוֹ בָנִים כִּי אִם־בָּנוֹת וְאֵלֶּה

1. כי הוא וג׳. "For he was etc." Probably intended as a further explanation of the double position E and W of Jordan:—others deduce from the phrase that the description of Manasseh's territory originally preceded that of Ephraim in the text, and that the phrase gave the reason for the priority. "The redactor reversed this order" (C. B.), but left the explanatory phrase although in the new position it lost its meaning!

הגלעד. The article is unusual with the name of a person. Gilead, the district, is generally so written; hence Keil's suggestion that the *district* is here intended, to be rendered "Master of Gilead." But the reference is clearly genealogical.

אֲבִי. —ִי The original genitive ending, and frequently found in the O. T. text. Cf. בני אתנו Gen. 49, 11. רבתי עם Lam. 1, 1. It also appears frequently in compound names אביעזר, גבריאל, מלכי צדק.

כי הוא וג׳. "And therefore he had Gilead and Bashan", because they were most exposed to the invading attacks of nomad tribes.

שְׁמוֹת בְּנוֹתָיו מַחְלָה וְנֹעָה חָגְלָה מִלְכָּה וְתִרְצָה׃ (4) וַתִּקְרַבְנָה
לִפְנֵי אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי יְהוֹשֻׁעַ בִּן־נוּן וְלִפְנֵי הַנְּשִׂאִים
לֵאמֹר יְהוָה צִוָּה אֶת־מֹשֶׁה לָתֵת־לָנוּ נַחֲלָה בְּתוֹךְ אַחֵינוּ
וַיִּתֵּן לָהֶם אֶל־פִּי יְהוָה נַחֲלָה בְּתוֹךְ אֲחֵי אֲבִיהֶן׃ (5) וַיִּפְּלוּ
חַבְלֵי־מְנַשֶּׁה עֲשָׂרָה לְבַד מֵאֶרֶץ הַגִּלְעָד וְהַבָּשָׁן אֲשֶׁר מֵעֵבֶר
לַיַּרְדֵּן׃ (6) כִּי בְּנוֹת מְנַשֶּׁה נָחֲלוּ נַחֲלָה בְּתוֹךְ בָּנָיו וְאֶרֶץ
הַגִּלְעָד הָיְתָה לִבְנֵי־מְנַשֶּׁה הַנּוֹתָרִים׃ (7) וַיְהִי גְּבוּל־
מְנַשֶּׁה מֵאָשֵׁר הַמִּכְמְתָת אֲשֶׁר עַל־פְּנֵי שְׁכֶם וְהָלַךְ הַגְּבוּל
אֶל־הַיְמִין אֶל־יֹשְׁבֵי עֵין תַּפּוּחַ׃ (8) לִמְנַשֶּׁה הָיְתָה אֶרֶץ

4. לתת. Ultimate vowel shortened in לתת, since it is deprived of its accent.

For subject matter of verse cf. Num. 27, 1—11 of which this sentence is the fulfilment.

אל פי. See note 15, 13.

5. חבלי. חבל = line, measuring line and so "a measured portion, a lot".

נחלו. The inference is hardly to be drawn, as some commentators are inclined to think, that the ten portions (v. 5) were divided equally among the 5 daughters (one portion each) of Zeloph. and the 5 families (excluding Hepher) mentioned in v. 2. The object of the text is not to give details of the division, but to emphasise the right of the daughters to share the inheritance, and to record the actual division of the portions in accordance with that principle.

7. גבול, i. e. The Southern border.

מאשר. Not the tribe or territory of Asher but the name of a town to the East of (= על פני, see note 13, 3) Shechem.

הימין. "The right hand". Here it is equivalent to the South (cf. מימין הישימון 1 S. 23, 19), because when facing the East (see note above) the right hand is toward the South.

תַּפּוּחַ וְתַפּוּחַ אֶל־גְּבוּל מְנַשֶּׁה לִבְנֵי אֶפְרָיִם: (9) וְיָרַד
הַגְּבוּל נַחַל קָנָה נֶגְבָּה לַנַּחַל עָרִים הָאֵלֶּה לְאֶפְרַיִם בְּתוֹךְ
עָרֵי מְנַשֶּׁה וּגְבוּל מְנַשֶּׁה מִצָּפוֹן לַנַּחַל וַיְהִי תְצֹאֹתָיו הַיָּמָּה:
(10) נֶגְבָּה לְאֶפְרַיִם וְצָפוֹנָה לִמְנַשֶּׁה וַיְהִי הַיָּם גְּבוּלוֹ
וּבְאָשֵׁר יִפְגְּעוּן מִצָּפוֹן וּבְיִשָּׂשכָר מִמִּזְרָח: (11) וַיְהִי
לִמְנַשֶּׁה בְּיִשָּׂשכָר וּבְאָשֵׁר בֵּית־שְׁאָן וּבְנוֹתֶיהָ וְיִבְלְעָם
וּבְנוֹתֶיהָ וְאֶת־יֹשְׁבֵי דֹאר וּבְנוֹתֶיהָ וְיֹשְׁבֵי עֵין־דֹּר וּבְנוֹתֶיהָ
וְיֹשְׁבֵי תַעֲנַךְ וּבְנוֹתֶיהָ וְיֹשְׁבֵי מְגִדּוֹ וּבְנוֹתֶיהָ שְׁלֹשֶׁת הַנָּפֶת:

אל יושבי. "The *inhabitants* of En-Tappuach" i. e. Ephraimite territory because, as explained in the next verse, while the district of Tappuach belonged to Manasseh, the city of Tappuach itself was part of Ephraim's possession.

9. ערים. The noun with אלה as attribute is definite and requires the article. We would expect העירם האלה for "these cities". The text as it stands seems to mean that the boundary line crossed the Reed-River to the South and then again to the North, proceeding along its North bank to the sea, and that "these cities" i. e. the cities from Tappnach to the Reed River belonged to Ephraim although they were in Manassite territory, cf. 16, 9 and infra 11.

10. i. e. Manasseh was bounded by Ephraim on the South, Asher on the North, and Issachar on the East.

11. בית שאן. Lit. "House of Quiet". Strongly fortified town. See Glossary.

ואת יושבי. The Acc. following the verb "to be" (ויהי) may be explained from the view that היה ל is felt to convey the meaning of "have".

עין דור. Cf. 1 Sam. 28, 7.

שלשת הנפת. The masculine numeral is here used with a feminine noun—an unusual combination. The apparent contradiction in the use of the feminine numeral with mas.

(12) וְלֹא יָכְלוּ בְּנֵי מְנַשֶּׁה לְהוֹרִישׁ אֶת־הֶעָרִים הָאֵלֶּה וַיּוֹאֶל
הַכְּנַעֲנִי לָשֶׁבֶת בָּאָרֶץ הַזֹּאת: (13) וַיְהִי כִּי חָזְקוּ בְּנֵי
יִשְׂרָאֵל וַיִּתְּנוּ אֶת־הַכְּנַעֲנִי לָמַס וְהוֹרֵשׁ לֹא הוֹרִישֻׁנּוּ: ס

noun and vice versa is explained by the fact that the numerals were originally feminine abstract nouns and attached in the constr. state to the word numbered. They were also used in apposition to the numbered object, and from this followed the use of the numeral as an adjective. The consequence of this development was that the numerals in their original (fem.) form became attached to the mas. as being the more common gender of nouns, while another, and in most cases a shorter form, (and without the fem. termination, ארבע, שלש etc.) was used with fem. nouns. Ges. § 97.

For נפת which only occurs as "height" in this verse, Dill. suggests נְפֹת the pl. of נפה cf. 11, 2 and note. But the meaning of the word here is most probably "the threefold height", referring to Dor, Megiddo, and Tannach. These and Bethshan "formed a strategical line of fortresses on the great avenue across the country . . . Megiddo and Taanach . . . were in line with Dor." H. G. H. L. 389 and 390.

12. ויאל. Hiph. יאל apocopated and with retracted accent causing shortening of ultimate vowel. Targ. שרי to be willing (Jastrow) and so Rashi. According to Ges. Lex. the word here conveys the idea of determination rather than willingness. "They (Canaanites) were determined to dwell."

13. לְמַס. See note 16, 10. Being in the pretone, ל takes ־ instead of ־.

בני יוסף. According to Rabbin. commentaries Sons of Joseph here = the tribe of Manasseh. Their numbers were greater than Ephraim (Num. 26). The theory is advanced by some modern critics that Manasseh did not

(14) וַיְדַבְּרוּ בְנֵי יוֹסֵף אֶת־יְהוֹשֻׁעַ לֵאמֹר מַדּוּעַ נָתַתָּה
לִי גֹּרָל וְחֶבֶל אֶחָד וְחֶבֶל אֶחָד וַאֲנִי עַם־רָב עַד אֲשֶׁר־עַד־
כֹּה בֵּרַכַנִי יְהוָה׃ (15) וַיֹּאמֶר אֲלֵיהֶם יְהוֹשֻׁעַ אִם־עַם־רַב

V. 14 קמץ בו׳ק.

receive its Eastern settlement prior to the crossing of the Jordan but at a later period, and that this section gives the reason for the migration. The reference to the Canaanite and other difficulties to this theory in the section are explained as due to a redactor striving to adapt the piece to "the later tradition of the early settlement on the E. side." (Bennett.). "Hill country" v. 18, would then be that of Gilead. But T. K. Cheyne in E. B. on this point says "The view that trans-Jordanic territory is intended is not plausible."

14. את יהושע. The constr. of דבר with the accus. is very rare; other instances are Gen. 37, 4 דַּבְּרוּ, and Num. 26, 3, also infra 22, 21. Several MSS read אֶל.

ואני עם רב. A good example of the circumstantial clause introduced by the conjunction ו, in which case the latter is to be rendered variously by "if", "when", "seeing" (as here) or "with". Cf. Gen. 11, 4. וראשו בשמים *with* its head etc."

עד־אשר־עד־כה. "To the degree that the Lord hath blessed me hitherto." עד אשר, "to the degree that" prob. a fuller expression of עד in the sense of degree. עד כה "as far as here" in the sense of time = up to the present = hitherto.

An emendation of על for עד is proposed, giving על אשר "because that", "forasmuch", or omitting עד. But M. T. does not require it.

ברכני. Pi. Pf. with pronom suffix. The helping vowel when consonantal suffixes are added to the perf. is — the original ending to the Perf. of the Semitic verb. Cf. Arabic قَتَلَ Katala "The Hebrew and Aramaic, which

אַתָּה עֲלֵה לְךָ הַיְעָרָה וּבְרֹאת לְךָ שָׁם בְּאֶרֶץ הַפְּרִזִּי וְהָרְפָאִים
כִּי־אָץ לְךָ הַר־אֶפְרָיִם: (16) וַיֹּאמְרוּ בְּנֵי יוֹסֵף לֹא־יִמָּצֵא
לָנוּ הָהָר וְרֶכֶב בַּרְזֶל בְּכָל־הַכְּנַעֲנִי הַיֹּשֵׁב בְּאֶרֶץ־הָעֵמֶק

(like the vulgar Arabic) drop the final vowel under ordinary circumstances, retain it when a pronominal suffix follows." Wright, Ch. VIII (1).

15. היערה, In syllable with the accent in the middle of a word, the guttural retains Quiescent Sheva. See note 7, 25. Termination ה֫ = direction towards. The Hill country South of Carmel and to the East of it was largely forest land.

ובראת. Pi'el ברא, doubly weak verb. Hence ֶ under 1st and second radical. (1) under ב lengthened from ַ to compensate for daghesh omitted from ר and (2) under ר, owing to the effect of quiescent א at the end of a syllable in lengthening the preceding vowel. In the latter case ַ is lengthened to ָ probably through the analogy of Lamed He (ל״ה) verbs. Ges. § 74 c and d, and Dav. § 38, 1.

Targ. renders the word וּתְתַקַּן "and prepare, make ready", i. e. the country for houses and fields etc., by cutting the forests.

והרפאים. In Deut. 3, 13, Bashan is referred to as "the land of Rephaim". They may have had settlements, however, in other parts. Cf. Samuel 21, 59 where representatives are found among the Philistines. But the term is used for the ancient inhabitants of Canaan settled both E. and W. of the Jordan. See J. E. and E. B. and note 12, 4.

16. ההר. The Hill (sc. country). The country N. of Shechem, and so also in v. 18. See end of note on בני יוסף in v. 14.

ימצא לנו. "Is not found (sc. sufficient) by us". The connexion between the real personal agent and the passive verb is usually expressed by prep. ל. Dav. Syn. § 81.

לַאֲשֶׁר בְּבֵית־שְׁאָן וּבְנוֹתֶיהָ וְלַאֲשֶׁר בְּעֶמֶק יִזְרְעֶאל׃
(17) וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בֵּית יוֹסֵף לְאֶפְרַיִם וְלִמְנַשֶּׁה לֵאמֹר
עַם־רַב אַתָּה וְכֹחַ גָּדוֹל לָךְ לֹא־יִהְיֶה לְךָ גּוֹרָל אֶחָד׃ (18) כִּי
הַר יִהְיֶה־לָּךְ כִּי־יַעַר הוּא וּבֵרַאתּוֹ וְהָיָה לְךָ תְּצֹאתָיו כִּי־
תוֹרִישׁ אֶת־הַכְּנַעֲנִי כִּי רֶכֶב בַּרְזֶל לוֹ כִּי חָזָק הוּא׃ ס

Cf. Gen. 31, 15 נחשבנו לו "We are accounted by him" and supra 2, 6, הערכות לה. cf. v. 12 for persistence of Canaanites in the Manassite territory.

רכב וברזל. Strong chariots tipped with iron.

לאשר. "To those who (are)". See note 1, 3.

בארץ העמק. The land of the valley of the Jordan near Bethshan (mod. Beisan).

17. לאפרים. "Manasseh he urged to fight and conquer the difficulties,—Ephraim he exhorted to help their brethren the Manassites". Kim.

לאפרים ... לאמר. Omitted in LXX.

18. כי. Note the different meanings of כי in this verse legitimately given in R. V. "But", "For"; and in the last two final phrases "Though". According to Kim., however, כי in the latter places = "Because". The explanation adds force to the address. "*Because* they have chariots of iron and *because* they are strong you must drive them out, otherwise they will always be a danger to you."

כי חזק הוא. LXX = "Yet thou art stronger than he" as though the text were כי חָזַקְתָּ מִמֶּנּוּ.

CHAPTER XVIII.

18 (1) וַיִּקָּהֲלוּ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל שִׁלֹה וַיַּשְׁכִּינוּ שָׁם
אֶת־אֹהֶל מוֹעֵד וְהָאָרֶץ נִכְבְּשָׁה לִפְנֵיהֶם: (2) וַיִּוָּתְרוּ בִּבְנֵי
יִשְׂרָאֵל אֲשֶׁר לֹא־חָלְקוּ אֶת־נַחֲלָתָם שִׁבְעָה שִׁבְטִים:
(3) וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל עַד־אָנָה אַתֶּם מִתְרַפִּים
לָבוֹא לָרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר נָתַן לָכֶם יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם:

1. ויקהלו. "Assembled *themselves*." The reflex is a primary meaning of Niph'al.

שלה. Cf. 1 Sam. 1, 3. Also written שלו and שילו. The situation is described in Judges 21, 19 as N. of Bethel, E. of the highway which goes up from Bethel to Shechem, S. of Lebanon". And this corresponds to modern Seilun.

2. Reuben, Gad, Manasseh, Ephraim and Judah have received their inheritance.

3. עד אנה. "Unto where" and so applied to point in time, "till when" = how long.

מתרפים. Hith. Part. רפה to be slack. Hith. = "to show oneself slack." The reason for the slackness is not indicated. Perhaps the tribes had become disinclined for a fixed abode after their nomadic life. "If we remember the fitful nature of all Semitic warfare . . . then we can appreciate why in so broken a land the invasion of the Hebrew nomads was so partial and left, even in those parts it covered, so many Canaanitish enclaves." H. G. H. L. p. 59.

(4) הָבוּ לָכֶם שְׁלֹשָׁה אֲנָשִׁים לַשָּׁבֶט וְאֶשְׁלְחֵם וְיָקֻמוּ וְיִתְהַלְּכוּ
בָאָרֶץ וְיִכְתְּבוּ אוֹתָהּ לְפִי נַחֲלָתָם וְיָבֹאוּ אֵלָי: (5) וְהִתְחַלְּקוּ
אֹתָהּ לִשְׁבָעָה חֲלָקִים יְהוּדָה יַעֲמֹד עַל־גְּבוּלוֹ מִנֶּגֶב וּבֵית
יוֹסֵף יַעַמְדוּ עַל־גְּבוּלָם מִצָּפוֹן: (6) וְאַתֶּם תִּכְתְּבוּ אֶת־
הָאָרֶץ שִׁבְעָה חֲלָקִים וַהֲבֵאתֶם אֵלַי הֵנָּה וְיָרִיתִי לָכֶם גּוֹרָל
פֹּה לִפְנֵי יְהוָה אֱלֹהֵינוּ: (7) כִּי אֵין־חֵלֶק לַלְוִיִּם בְּקִרְבְּכֶם

4. ואשלחם. In the Impf. ־ֶ is the helping vowel (but see Ges. § 58, note) uniting the pronom. suffix to the verb. Verbs with ־ֶ in the Impf. (of which אשלח is an instance) do not lose this vowel before the suffixes (cf. יִקְטָלֵם from יקטל). It is retained and, standing in the open pretone syllable, is lengthened to ־ָ. Thus אשלַחֵם, אשלָחֵם, אשלְחֵם. LXX omits this word.

ויתהלכו. The Hith. of הלך has the meaning:—to walk about, to walk to and fro, to traverse.

ויכתבו. "And let them describe in writing" i. e. with all full particulars of the physical features of the territory as well as the number and character of the towns in the different districts, and also probably with plans and maps. Bennett.

לפי. "According to (ל of the norm) the measure or requirements of their inheritance"—in view of the fact that seven tribes were to receive their inheritance from it.

5. והתחלקו. And they shall (ו consec.) divide (it אתה) among themselves.

6. לפני. Before the Tabernacle; or in the sense explained 4, 13 and 24, 1.

7. Gives the reason why only seven portions are required. It contains a very explicit reference to the early possession by the 2½ tribes of East Jordan.

London: William Heinemann. Stanford's Geog! Estabt London.

כִּי־כְהֻנַּת יְהוָה נַחֲלָתוֹ וְגָד וּרְאוּבֵן וַחֲצִי שֵׁבֶט הַמְנַשֶּׁה
לָקְחוּ נַחֲלָתָם מֵעֵבֶר לַיַּרְדֵּן מִזְרָחָה אֲשֶׁר נָתַן לָהֶם מֹשֶׁה
עֶבֶד יְהוָה: (8) וַיָּקֻמוּ הָאֲנָשִׁים וַיֵּלֵכוּ וַיְצַו יְהוֹשֻׁעַ
אֶת־הַהֹלְכִים לִכְתֹּב אֶת־הָאָרֶץ לֵאמֹר לְכוּ וְהִתְהַלְּכוּ בָאָרֶץ
וְכִתְבָהּ אוֹתָהּ וְשׁוּבוּ אֵלַי וּפֹה אַשְׁלִיךְ לָכֶם גּוֹרָל לִפְנֵי
יְהוָה בְּשִׁלֹה: (9) וַיֵּלְכוּ הָאֲנָשִׁים וַיַּעַבְרוּ בָאָרֶץ וַיִּכְתְּבוּהָ
לֶעָרִים לְשִׁבְעָה חֲלָקִים עַל־סֵפֶר וַיָּבֹאוּ אֶל־יְהוֹשֻׁעַ אֶל־
הַמַּחֲנֶה שִׁלֹה: (10) וַיַּשְׁלֶךְ לָהֶם יְהוֹשֻׁעַ גּוֹרָל בְּשִׁלֹה
לִפְנֵי יְהוָה וַיְחַלֵּק־שָׁם יְהוֹשֻׁעַ אֶת־הָאָרֶץ לִבְנֵי יִשְׂרָאֵל
כְּמַחְלְקֹתָם: ס (11) וַיַּעַל גּוֹרָל מַטֵּה בְנֵי־בִנְיָמִן
לְמִשְׁפְּחֹתָם וַיֵּצֵא גְּבוּל גּוֹרָלָם בֵּין בְּנֵי יְהוּדָה וּבֵין בְּנֵי

8. וכתבו. Note the half-open syllable Khitherbhoo, not Khith-bhoo, with its effect of depriving the following ב of Dagh. lene. The half-open here as a result of the new syllable arising through loss of original vowel. כְּתְבוּ for כְּתָבוּ out of כְּתַבוּ.

9. לערים. "According to" the cities. See note supra v. 4 and frequently in notes for this idiomatic use of ל.

ויבאו. LXX has "and they brought (i. e. the book)", reading וַיְבִאוּ Hiph.

על ספר. "Upon" a book and so "in" it.

ויחלק־. Toneless to avoid a succession of accents (שם being accented) and ֵ shortened to ֶ for reason given in previous notes.

11. ויעל. Apoc. for ויעלה, usual with *Lamed He* verbs. "And came up" perhaps literally in reference to the lot issuing from the urn. Better "And went up" i. e. extended.

מטה. Constr. of מַטֶּה, lit. "Staff". The meaning of "tribe" has arisen from the idea of a company of people led by a chief with a Staff as symbol of office.

למשפחותם. See note on 7, 6 for the explanation of ם,

יוסף: (12) וַיְהִי לָהֶם הַגְּבוּל לִפְאַת צָפוֹנָה מִן־הַיַּרְדֵּן
וְעָלָה הַגְּבוּל אֶל־כֶּתֶף יְרִיחוֹ מִצָּפוֹן וְעָלָה בָהָר וָיָמָּה וְהָיָה
תְּצְאוֹתָיו מִדְבָּרָה בֵּית אָוֶן: (13) וְעָבַר מִשָּׁם הַגְּבוּל לוּזָה
אֶל־כֶּתֶף לוּזָה נֶגְבָּה הִיא בֵּית־אֵל וְיָרַד הַגְּבוּל עַטְרוֹת
אַדָּר עַל־הָהָר אֲשֶׁר מִנֶּגֶב לְבֵית־חוֹרֹן תַּחְתּוֹן: (14) וְתָאַר
הַגְּבוּל וְנָסַב לִפְאַת־יָם נֶגְבָּה מִן־הָהָר אֲשֶׁר עַל־פְּנֵי בֵית־
חוֹרוֹן נֶגְבָּה וְהָיָה תְצְאוֹתָיו אֶל־קִרְיַת־בַּעַל הִיא קִרְיַת יְעָרִים
עִיר בְּנֵי יְהוּדָה זֹאת פְּאַת־יָם: (15) וּפְאַת־נֶגְבָּה מִקְצֵה
קִרְיַת יְעָרִים וְיָצָא הַגְּבוּל יָמָּה וְיָצָא אֶל־מַעְיַן מֵי נֶפְתּוֹחַ:
(16) וְיָרַד הַגְּבוּל אֶל־קְצֵה הָהָר אֲשֶׁר עַל־פְּנֵי גֵי בֶן־הִנֹּם
אֲשֶׁר בְּעֵמֶק רְפָאִים צָפוֹנָה וְיָרַד גֵּי הִנֹּם אֶל־כֶּתֶף הַיְבוּסִי
נֶגְבָּה וְיָרַד עֵין רֹגֶל: (17) וְתָאַר מִצָּפוֹן וְיָצָא עֵין שֶׁמֶשׁ
וְיָצָא אֶל־גְּלִילוֹת אֲשֶׁר־נֹכַח מַעֲלֵה אֻדֻמִּים וְיָרַד אֶבֶן בֹּהַן
בֶּן־רְאוּבֵן: (18) וְעָבַר אֶל־כֶּתֶף מוּל־הָעֲרָבָה צָפוֹנָה וְיָרַד
הָעֲרָבָתָה: (19) וְעָבַר הַגְּבוּל אֶל־כֶּתֶף בֵּית־חָגְלָה צָפוֹנָה

V. 12 והיו קרי. V. 14 והיו קרי.

the suffix for the sing. noun attached to the plural fem.

12. ועלה. For tense see note 15, 3. The north border (12 and 13) almost identical with the S. border of Ephraim (16, 1) drawn from E to W.

מדברה. To the wilderness (of) Bethaven. ה attached to the abs. form מדבר, in apposition. Other editions read מִדְבָּרָה, i. e. ה attached to the constr. מִדְבַּר, cf. 1 Kings 19, 15.

13. על ההר. For this use of על, cf. note 13, 16.

15—19. The S. border is identical with part of the N border of Judah but described from W. to E.

הגבול. And the (sc. Southern) border.

וְהָיָה׃ ותוֹצְאוֹתָיו׃ הַגְּבוּל אֶל־לְשׁוֹן יָם־הַמֶּלַח צָפוֹנָה אֶל־
קְצֵה הַיַּרְדֵּן נֶגְבָּה זֶה גְּבוּל נֶגֶב׃ (20) וְהַיַּרְדֵּן יִגְבֹּל־אֹתוֹ
לְפְאַת־קֵדְמָה זֹאת נַחֲלַת בְּנֵי בִנְיָמִן לִגְבוּלֹתֶיהָ סָבִיב
לְמִשְׁפְּחֹתָם׃ ס (21) וַתְּהִי הֶעָרִים לְמַטֵּה בְּנֵי בִנְיָמִן
לְמִשְׁפְּחוֹתֵיהֶם יְרִיחוֹ וּבֵית־חָגְלָה וְעֵמֶק קְצִיץ׃ (22) וּבֵית
הָעֲרָבָה וּצְמָרַיִם וּבֵית־אֵל׃ (23) וְהָעַוִּים וְהַפָּרָה וְעָפְרָה׃
(24) וּכְפַר הָעַמֹּנִי וְהָעָפְנִי וָגֶבַע עָרִים שְׁתֵּים־עֶשְׂרֵה
וְחַצֵרֵיהֶן׃ ס (25) גִּבְעוֹן וְהָרָמָה וּבְאֵרוֹת׃ (26) וְהַמִּצְפֵּה
וְהַכְּפִירָה וְהַמֹּצָה׃ (27) וְרֶקֶם וְיִרְפְּאֵל וְתַרְאֲלָה׃ (28) וְצֵלַע
הָאֶלֶף וְהַיְבוּסִי הִיא יְרוּשָׁלַם גִּבְעַת קִרְיַת עָרִים אַרְבַּע־
עֶשְׂרֵה וְחַצֵרֵיהֶן זֹאת נַחֲלַת בְּנֵי־בִנְיָמִן לְמִשְׁפְּחֹתָם׃ פ

V. 19 תוצאות קרי והיו קרי. V. 24 העמונה קרי.

ימה. On the west i. e. from the western point; cf. note הימה 16, 6.

28. ירושלם. "The site of the city was partly in Judah and partly in Benjamin" (the boundary line went through the site) Kim. ad loc. Here, according to this commentator, the explanation of the apparent contradiction between this verse and 15, 63 which apportions the city to Judah.

LXX has several variations in the names 25—28. It enumerates 14 cities but reads "thirteen" in the summary v. 28.

CHAPTER XIX.

19 (1) וַיֵּצֵא הַגּוֹרָל הַשֵּׁנִי לְשִׁמְעוֹן לְמַטֵּה בְנֵי־שִׁמְעוֹן
לְמִשְׁפְּחוֹתָם וַיְהִי נַחֲלָתָם בְּתוֹךְ נַחֲלַת בְּנֵי־יְהוּדָה: (2) וַיְהִי
לָהֶם בְּנַחֲלָתָם בְּאֵר־שֶׁבַע וְשֶׁבַע וּמוֹלָדָה: (3) וַחֲצַר שׁוּעָל
וּבָלָה וָעֶצֶם: (4) וְאֶלְתּוֹלַד וּבְתוּל וְחָרְמָה: (5) וְצִקְלַג וּבֵית־
הַמַּרְכָּבֹת וַחֲצַר סוּסָה: (6) וּבֵית לְבָאוֹת וְשָׁרוּחֶן עָרִים
שְׁלֹשׁ־עֶשְׂרֵה וְחַצֵרֵיהֶן: (7) עַיִן רִמּוֹן וְעֶתֶר וְעָשָׁן עָרִים
אַרְבַּע וְחַצְרֵיהֶן: (8) וְכָל־הַחֲצֵרִים אֲשֶׁר סְבִיבוֹת הֶעָרִים
הָאֵלֶּה עַד־בַּעֲלַת בְּאֵר רָמַת נֶגֶב זֹאת נַחֲלַת מַטֵּה בְנֵי־

1. Many of the cities mentioned here have already been named in the inheritance of Judah in 15, 26—32, 42. There is some textual variation: cf. Jud. 1, 3 for the confederacy of Judah and Simeon in the conquest of the territory.

2. ושבע. Identical with preceding town (so also Rashi ad loc.), perhaps accidentally repeated (dittography). The number of towns then agrees with the total "thirteen" in v. 6. Cf. 1 Chr. 4, 28. Greek שמע cf. 15:26.

3. בלה. Perhaps the בעלה of 15, 29, and 1 Ch. 4, 29 בלהה.

4. ובתול. Perhaps a shortened form of בתואל. See 1 Chr. 4, 30 where the latter is named as a town of the Simeonites and = the בית־אל of 1 Sam. 30, 27.

7. עין רמון. See note 15, 32. LXX has En-rimmon, and inserts θαλχα (Talcha; perhaps? = תכן of 1 Ch. 4, 32) making up the total of four.

8. בעלת באר. Referred to in 1 Ch. 4, 33 as simply בעל, perhaps? identical with בעלות in 15, 24.

שִׁמְעוֹן לְמִשְׁפְּחֹתָם: (9) מֵחֶבֶל בְּנֵי יְהוּדָה נַחֲלַת בְּנֵי שִׁמְעוֹן
כִּי־הָיָה חֵלֶק בְּנֵי־יְהוּדָה רַב מֵהֶם וַיִּנְחֲלוּ בְנֵי־שִׁמְעוֹן בְּתוֹךְ
נַחֲלָתָם: ס (10) וַיַּעַל הַגּוֹרָל הַשְּׁלִישִׁי לִבְנֵי זְבוּלֻן
לְמִשְׁפְּחֹתָם וַיְהִי גְּבוּל נַחֲלָתָם עַד־שָׂרִיד: (11) וְעָלָה גְּבוּלָם
לַיָּמָּה וּמַרְעֲלָה וּפָגַע בְּדַבֶּשֶׁת וּפָגַע אֶל־הַנַּחַל אֲשֶׁר עַל־פְּנֵי
יָקְנְעָם: (12) וְשָׁב מִשָּׁרִיד קֶדְמָה מִזְרַח הַשֶּׁמֶשׁ עַל־גְּבוּל
כִּסְלֹת תָּבֹר וְיָצָא אֶל־הַדָּבְרַת וְעָלָה יָפִיעַ: (13) וּמִשָּׁם עָבַר
קֶדְמָה מִזְרָחָה גִּתָּה חֵפֶר עִתָּה קָצִין וְיֵצֵא רִמּוֹן הַמִּתְאָר
הַנְּעָה: (14) וְנָסַב אֹתוֹ הַגְּבוּל מִצָּפוֹן חַנָּתֹן וְהָיוּ תֹצְאֹתָיו

10. The inheritance of Zebulun between Asher N. W. and Naphtali on the N. E. and Issachar on the S. E.—a fortified country.

שריד. Clearly the middle point of the Southern border from which it is described, firstly westward (v. 11) and then eastward (v. 12).

For tenses of ויעל and ושב ועלה in following verses see Notes 18, 11 and 15, 3.

12. כסלות תבר. "The loins" i. e. flanks of Tabor, on the W. side of Mount Tabor.

13. גִּתָּה. עִתָּה = עַת + ה$_ָ$ direction, and גַּת + ה$_ָ$. The ה$_ָ$ being toneless usually has no effect upon the preceding vowel in the word. The above, however, are two exceptions to the rule.

המתאר. Pu. Part. תאר with ה relative, "which is turned or directed." Targ. = מִסְתָּחַר "turned round to". מתאר with ת lengthened from ת since א cannot receive Daghesh, the characteristic of the Pu'al conjugation. Instead of רמון המתאר, Dillmann, Bennett and others propose רמונה ותאר (to Rimmon and it inclined) attaching the ה relative to רמון as ה loc. and altering the מ into ו. "And it went out to Rimmon and turned to Neah."

14. ונסב אתו. The Niph'al of סבב, frequently used to

גֵּי יִפְתַּח־אֵל: (15) וְקַטָּת וְנַהֲלָל וְשִׁמְרוֹן וְיִדְאָלָה וּבֵית
לֶחֶם עָרִים שְׁתֵּים־עֶשְׂרֵה וְחַצְרֵיהֶן: (16) זֹאת נַחֲלַת בְּנֵי־
זְבוּלֻן לְמִשְׁפְּחוֹתָם הֶעָרִים הָאֵלֶּה וְחַצְרֵיהֶן: ס
(17) לְיִשָּׂשכָר יָצָא הַגּוֹרָל הֶרְבִיעִי לִבְנֵי יִשָּׂשכָר לְמִשְׁפְּחוֹתָם:
(18) וַיְהִי גְּבוּלָם יִזְרְעֶאלָה וְהַכְּסֻלּוֹת וְשׁוּנֵם: (19) וַחֲפָרַיִם
וְשִׁיאוֹן וַאֲנָחֲרַת: (20) וְהָרַבִּית וְקִשְׁיוֹן וָאֶבֶץ: (21) וְרֶמֶת
וְעֵין־גַּנִּים וְעֵין חַדָּה וּבֵית פָּצֵץ: (22) וּפָנַע הַגְּבוּל בְּתָבוֹר
וְשַׁחֲצוּמָה וּבֵית שֶׁמֶשׁ וְהָיוּ תְּצֹאוֹת גְּבוּלָם הַיַּרְדֵּן עָרִים
שֵׁשׁ־עֶשְׂרֵה וְחַצְרֵיהֶן: (23) זֹאת נַחֲלַת מַטֵּה בְנֵי־יִשָּׂשכָר
לְמִשְׁפְּחֹתָם הֶעָרִים וְחַצְרֵיהֶן: ס (24) וַיֵּצֵא הַגּוֹרָל

ושחצימה ק' V. 22.

describe a boundary = to turn round (from or towards), to circle about, skirt. The constr. with the simple acc. as here is rare. Cf. 15, 3 where it is used with ה loc.

15. Only five cities are named while the total is given as twelve. A verse containing the missing names and connecting less abruptly with the description of the border (v. 14) has probably dropped out.

17. Issachar's territory had Zebulun to the N., the Jordan to the E, and Manasseh on its S. and W. It included the greater part of the fertile plain of Jezreel (mod. Esdraelon). Jezreel = lit. "God soweth" יזרעאל. Subsequently the summer residence of Ahab and his house (1 K. 18, 45).

18. יזרעאלה. "Towards Jezreel." Jezreel was not on the border but in the middle of Issachar's territory. But ה$_{ה}$ is not limited in meaning to "as far as". We may understand "Towards (and beyond)". גְּבוּל may also mean "district, territory". "Their territory extended towards (and beyond) Jezreel".

22. בתבור. Not the mountain so named—but a town in its vicinity.

הַחֲמִישִׁי לְמַטּוֹת בְּנֵי־אָשֵׁר לְמִשְׁפְּחוֹתָם: (25) וַיְהִי גְּבוּלָם
חֶלְקַת וַחֲלִי וָבֶטֶן וְאַכְשָׁף: (26) וְאַלַמֶּלֶךְ וְעַמְעָד וּמִשְׁאָל
וּפָגַע בְּכַרְמֶל הַיָּמָּה וּבְשִׁיחֹור לִבְנָת: (27) וְשָׁב מִזְרַח
הַשֶּׁמֶשׁ בֵּית דָּגֹן וּפָגַע בְּזְבוּלֻן וּבְגֵי יִפְתַּח־אֵל צְפוֹנָה בֵּית
הָעֵמֶק וּנְעִיאֵל וְיֹצֵא אֶל־כָּבוּל מִשְּׂמֹאל: (28) וְעֶבְרֹן וְרִחֹב
וְחַמּוֹן וְקָנָה עַד צִידוֹן רַבָּה: (29) וְשָׁב הַגְּבוּל הָרָמָה וְעַד־
עִיר מִבְצַר־צֹר וְשָׁב הַגְּבוּל חֹסָה וְיִהְיוּ תְצֹאֹתָיו הַיָּמָּה
מֵחֶבֶל אַכְזִיבָה: (30) וְעֻמָּה וַאֲפֵק וְרֹחֹב עָרִים עֶשְׂרִים

V. 29 והיו קרי.

24. Asher's district, from Carmel along borders of Medit. Sea to the north extremity of Canaan. The description is like that of Issachar-condensed, and with some confusion of cities and boundaries. Apparently the description begins with the middle portion, then turns to South (v. 26), and then to the N (28 - 30). Perhaps here again גבול means "territory", although "border" is certainly its usual significance in this Book. As in 15, the cities enumerated do not agree with the total given (v. 31), but see end of note 15, 36.

27. כבול. Cf. 1 Kings 19, 27.

29. עיר מבצר־צר. "The city, the fortification of Tsor" i. e. Tyre. Not the main city, but an outpost in the mountains protecting the road to it and to the coast, (J. E.) Targ. = "Fortified cities, cities of strength."

מחבל. Some texts מחבל "from the district of" (Rashi) By transposition of ב and ל, מַחֲלַב is suggested, a Phoenician name mentioned "in the cuneiform account of Sennacherib's campaign against Hezekiah in connection with Achzib, Accho, etc." Bennett ad loc. Cf. Judges 1, 31 where the name seems to appear as אחלב. Or is the word but another variation for חלבה, also mentioned in Jud. 1, 31 in connection with אכזיב?

וּשְׁתַּיִם וְחַצְרֵיהֶן׃ (31) זֹאת נַחֲלַת מַטֵּה בְנֵי־אָשֵׁר
לְמִשְׁפְּחֹתָם הֶעָרִים הָאֵלֶּה וְחַצְרֵיהֶן׃ ס (32) לִבְנֵי
נַפְתָּלִי יָצָא הַגּוֹרָל הַשִּׁשִּׁי לִבְנֵי נַפְתָּלִי לְמִשְׁפְּחֹתָם׃ (33) וַיְהִי
גְבוּלָם מֵחֶלֶף מֵאֲלוֹן בְּצַעֲנַנִּים וַאֲדָמִי הַנֶּקֶב וְיַבְנְאֵל עַד־
לַקּוּם וַיְהִי תְצֹאֹתָיו הַיַּרְדֵּן׃ (34) וְשָׁב הַגְּבוּל יָמָּה אַזְנוֹת
תָּבוֹר וְיָצָא מִשָּׁם חֻקֹּקָה וּפָגַע בִּזְבוּלֻן מִנֶּגֶב וּבְאָשֵׁר פָּגַע
מַיִם וּבִיהוּדָה הַיַּרְדֵּן מִזְרַח הַשָּׁמֶשׁ׃ (35) וְעָרֵי מִבְצָר
הַצִּדִּים צֵר וְחַמַּת רַקַּת וְכִנָּרֶת׃ (36) וַאֲדָמָה וְהָרָמָה וְחָצוֹר׃
(37) וְקֶדֶשׁ וְאֶדְרֶעִי וְעֵין חָצוֹר׃ (38) וְיִרְאוֹן וּמִגְדַּל־אֵל חֹרֶם
וּבֵית־עֲנָת וּבֵית שֶׁמֶשׁ עָרִים תִּשַׁע־עֶשְׂרֵה וְחַצְרֵיהֶן׃
(39) זֹאת נַחֲלַת מַטֵּה בְנֵי־נַפְתָּלִי לְמִשְׁפְּחֹתָם הֶעָרִים

32. The territory of Naphtali is also very vaguely described. It lay between Asher on the W., Zebulun on the S. and the upper Jordan on the E.

33. מאלון. "From the oak". Some editions have מאלון "from the terebinth". Both terms denote "large strong trees". אלון = אלה also, = terebinth. Cf. 24, 26 where it is written אלה. There is lack of clear distinction between these three terms. אלון is frequently used as a landmark in topographical descriptions as here, and so in 24, 26.

34. וביהודה. The word seems quite out of place. LXX omits the word, understands יפגע for פגע, disregards the preposition ב before אשר and paraphrases "And Asher will join it westward and Jordan eastward". Not satisfactory.

Probably its significance is "And as in Judah", drawing an analogy between part of the Eastern boundary of Judah and that of Naphtali. "And (as) in Judah (it reached) to the Jordan towards the sun-rising".

35. ערי מבצר. "Cities of fortification". See note v. 39. Targ. Fortified cities. Cf. note 10, 20.

וְחַצְרֵיהֶן׃ ס (40)לְמַטֵּה בְנֵי־דָן לְמִשְׁפְּחֹתָם יָצָא
הַגּוֹרָל הַשְּׁבִיעִי׃ (41) וַיְהִי גְּבוּל נַחֲלָתָם צָרְעָה וְאֶשְׁתָּאוֹל
וְעִיר שָׁמֶשׁ׃ (42) וְשַׁעַלַבִּין וְאַיָּלוֹן וְיִתְלָה׃ (43) וְאֵילוֹן
וְתִמְנָתָה וְעֶקְרוֹן׃ (44) וְאֶלְתְּקֵה וְגִבְּתוֹן וּבַעֲלָת׃ (45) וִיהוּד
וּבְנֵי־בְרַק וְגַת־רִמּוֹן׃ (46) וּמֵי הַיַּרְקוֹן וְהָרַקּוֹן עִם־הַגְּבוּל
מוּל יָפוֹ׃ (47) וַיֵּצֵא גְּבוּל־בְּנֵי־דָן מֵהֶם וַיַּעֲלוּ בְנֵי־דָן
וַיִּלָּחֲמוּ עִם־לֶשֶׁם וַיִּלְכְּדוּ אֹתָהּ וַיַּכּוּ אֹתָהּ לְפִי־חָרֶב וַיִּרְשׁוּ
אוֹתָהּ וַיֵּשְׁבוּ בָהּ וַיִּקְרְאוּ לְלֶשֶׁם דָּן כְּשֵׁם דָּן אֲבִיהֶם׃
(48) זֹאת נַחֲלַת מַטֵּה בְנֵי־דָן לְמִשְׁפְּחֹתָם הֶעָרִים הָאֵלֶּה

40. The inheritance of Dan, which lay to the N. W. of Judah. There is no description of its border beyond the mention of the cities Zorah and Eshtael which are previously named as belonging to Judah (15, 33), and therefore to some extent mark Dan's border (Rashi ad loc.).

41. צרעה. See above. But Dan may have received these cities from Judah as in the case of Simeon.

45. ובני ברק. In later times B'ne-Berak became the seat of Akiba's school. (San. 32 b.)

46. והרקון. LXX omits—perhaps an accidental repetition after הירקון immediately preceding.

47. ויצא ... מהם. "And the border (territory) extended (too little) for them" Kim. This meaning with יצא is somewhat forced and there is ground for proposing ויצר (from צרר, to be strait), the construction with מ finding support from Is. 49, 19. "And the border was too narrow for them."

לֶשֶׁם. History is anticipated. The story of the campaign is given at length in Judges 18, where the name of the town is ליש. The situation was on the extreme N. of the Canaanite frontier so that a considerable distance subsequently separated the two divisions of the tribe.

וְחַצְרֵיהֶן׃ ס (49) וַיְכַלּוּ לִנְחֹל־אֶת־הָאָרֶץ לִגְבוּלֹתֶיהָ
וַיִּתְּנוּ בְנֵי־יִשְׂרָאֵל נַחֲלָה לִיהוֹשֻׁעַ בִּן־נוּן בְּתוֹכָם׃ (50) עַל־פִּי
יְהוָה נָתְנוּ לוֹ אֶת־הָעִיר אֲשֶׁר שָׁאָל אֶת־תִּמְנַת־סֶרַח בְּהַר
אֶפְרָיִם וַיִּבֶן אֶת־הָעִיר וַיֵּשֶׁב בָּהּ׃ פ
(51) אֵלֶּה הַנְּחָלֹת אֲשֶׁר־נָחֲלוּ אֶלְעָזָר הַכֹּהֵן וְיהוֹשֻׁעַ
בִּן־נוּן וְרָאשֵׁי הָאָבוֹת לְמַטּוֹת בְּנֵי־יִשְׂרָאֵל׀ בְּגוֹרָל׀ בְּשִׁלֹה
לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד וַיְכַלּוּ מֵחָלֵק אֶת־הָאָרֶץ׃ פ

V. 50 קמץ בו״ק.

49. לנחל. We should expect לְנַחֵל Pi'el Inf. The Qal is very seldom used in the sense of "to divide for an inheritance", this being the Pi'el significance. The only other instances are in Numb. 34, 17 and 18.

50. שְׁאָל. The Pathah ַ under א is lengthened to ָ. The word is marked with the tone accent Zaqeph Qaton ֒ which sometimes exercises this pausal force. See note 8, 1.

תמנת סרה. So also in 24, 30. But in Judges 2, 8 it is written חרס the letters of the second word in reverse order. In Mt. Ephraim; on its site is the modern city of Tibnah, 10 miles N. of Bethel. Among its ruins and tombs is a grave of remarkable size probably the one identified in the days of Eusebius as that of Joshua. (J. E.)

ויבנה. Full spelling instead of ויבן the usual apocopated form with the ו consec.

51. ראשי אבות, sc. בְּתֵּי = "houses of". ראשי בתי אבות Heads of the fathers' houses.

למטות. לְ instead of the preceding word being in the constr. For אֲבוֹת מטות. This is not unusual when it is desired to avoid a long and somewhat clumsy connection of words, or to retain a definite designation in its completeness, cf. 1 Kings 15, 23 ספר דברי הימים למלכי וג׳.

פתח = The doorway, entrance. The door itself is דלת.

CHAPTER XX.

20 (1) וַיְדַבֵּר יְהוָה אֶל־יְהוֹשֻׁעַ לֵאמֹר: (2) דַּבֵּר אֶל־בְּנֵי
יִשְׂרָאֵל לֵאמֹר תְּנוּ לָכֶם אֶת־עָרֵי הַמִּקְלָט אֲשֶׁר־דִּבַּרְתִּי
אֲלֵיכֶם בְּיַד־מֹשֶׁה: (3) לָנוּס שָׁמָּה רוֹצֵחַ מַכֵּה־נֶפֶשׁ בִּשְׁגָגָה

1. לֵאמֹר. The Inf. constr. אמר with ל is always לֵאמֹר for לֶאֱמֹר. So too לֵאלֹהִים, כֵּא for לֶאֱלֹהִים, כְּאֵ. But בֶּאֱמֹר.

2. תְּנוּ. In Pe Nun verbs, initial נ pointed with ־ (in Imper. and Inf. constr.) often falls away. נתן has various shades of meaning. Here "to set, appoint".

Cities of refuge for those who have committed homicide unintentionally. Cf. Num. 35, 9 and Deut. 19. The regulation is here stated explicitly. The fugitive standing at the entrance of the city gate is to lay his case before the elders. They protect him till he can be tried before the congregation (see note v. 6 infra). If declared innocent, he is permitted on the death of the High Priest of the time, to go to his own house. If declared guilty, he would be handed over for punishment. And this law (v. 9) was to apply to the resident alien as well as to the native.

אליכם. Initial א before the tone is generally pointed with the Chateph Seghol ־ֱ in lieu of ־ but at a distance from the tone (as here) it changes to the lighter ־ֲ.

3. לנוס. "For the murderer to flee there." A frequent use of the Inf. constr. is to express purpose. "That the murderer may flee there." רוצח is in the nom. (not gen.) the usual constr. when the agent or subj. of infinitive is separated by an intervening word from the verb; also, according to Ges. § 115 g, because ל is prefixed to the

בִּבְלִי־דֵעַת וְהָיוּ לָכֶם לְמִקְלָט מִגֹּאֵל הַדָּם: (4) וְנָס אֶל־אַחַת מֵהֶעָרִים הָאֵלֶּה וְעָמַד פֶּתַח שַׁעַר הָעִיר וְדִבֶּר בְּאָזְנֵי זִקְנֵי הָעִיר־הַהִיא אֶת־דְּבָרָיו וְאָסְפוּ אֹתוֹ הָעִירָה אֲלֵיהֶם וְנָתְנוּ־

Inf. with the pretonic ־ instead of ־. If the Inf. were used as *nomen regens* לְ would be expected.

שגגה. Sin of error, ignorance, or inadvertence, opposed to sin deliberately committed. Root שגג to go astray.

בבלי דעת. בלי = a noun "wearing out, want, failure". (Ges. Lex.). Used sometimes as a negative, Cf. Ps. 19, 4, sometimes as a preposition = "without". In the latter sense it is more frequent with the preposition ב as in this verse (בִּבְלִי). Also construed with מ = from want of.

והיו. Instance of Pf. with ו consec. following previous Infinitive construction.

מגאל הדם. "From the avenger of *the* blood." This use of the article (where in English it would be omitted) with things that are an accepted feature in the circumstances, is frequent in Hebrew. It imparts a vividness to the narrative.

פתח. At the entrance (opening) of the gate. See note 19, 51. This and the subsequent verse, also v. 6 except the phrase "until he stand before the congregation for judgment" are omitted in LXX (the Vaticanus codex). Some modern critics follow and assign the vv. to a "late Redactor" who inserted them to complete the treatment of the subject by adding the provisions of Deut. 19. Dillman however opposes, and considers they were omitted by LXX because they were felt to be superfluous. See, further, note v. 6.

גאל. גאל to set free, and, so, to act a kinsman's part. גאל is one to whom belong a kinsman's duties, (1) Towards a kinsman's widow:—(2) Redeeming a kinsman's

לוֹ מָקוֹם וְיָשַׁב עִמָּם: (5) וְכִי יִרְדֹּף גֹּאֵל הַדָּם אַחֲרָיו וְלֹא־
יַסְגִּרוּ אֶת־הָרֹצֵחַ בְּיָדוֹ כִּי בִבְלִי־דַעַת הִכָּה אֶת־רֵעֵהוּ וְלֹא־
שֹׂנֵא הוּא לוֹ מִתְּמוֹל שִׁלְשׁוֹם: (6) וְיָשַׁב בָּעִיר הַהִיא עַד־
עָמְדוֹ לִפְנֵי הָעֵדָה לַמִּשְׁפָּט עַד־מוֹת הַכֹּהֵן הַגָּדוֹל אֲשֶׁר
יִהְיֶה בַּיָּמִים הָהֵם אָז יָשׁוּב הָרוֹצֵחַ וּבָא אֶל־עִירוֹ וְאֶל־
בֵּיתוֹ אֶל־הָעִיר אֲשֶׁר־נָס מִשָּׁם: (7) וַיַּקְדִּשׁוּ אֶת־קֶדֶשׁ
בַּגָּלִיל בְּהַר נַפְתָּלִי וְאֶת־שְׁכֶם בְּהַר אֶפְרַיִם וְאֶת־קִרְיַת
אַרְבַּע הִיא חֶבְרוֹן בְּהַר יְהוּדָה: (8) וּמֵעֵבֶר לְיַרְדֵּן יְרִיחוֹ

person (and property) from servitude:—(3) here, acting for a slain kinsman.

יסגרו. Targ. ימסרון, They shall hand over.

מתמול שלשום. See note 3, 4.

6. וישב . . . . הגדול. The Hebrew is condensed (Kim.); it is to be understood in the light of the fuller statement in Num. 34, 24 and 25. He is to remain in the city of Refuge he reaches "until his case comes up for judgment before the congregation" i. e. its judicial authority, when, if acquitted of intentional murder, he is sent back to the city where he must remain "Until the death of the high priest in those days."

למשפט. To *the* judgment. Another instance of the Article with well known objects, moral qualities etc. Cf. הסנורים blindness, Gen. 19, 11. The usage is especially frequent with preposition prefixed.

7. ויקדשו. קדש originally "to set apart", and so to consecrate, set apart for a holy purpuse. Probably the simple rendering "And they set apart" is all that is intended here and the word should be so translated. Targ. וזמינו "And they appointed" or prepared.

קרית ארבע. See note 15, 15.

מִזְרָחָה נָתְנוּ אֶת־בֶּצֶר בַּמִּדְבָּר בַּמִּישֹׁר מִמַּטֵּה רְאוּבֵן וְאֶת־
רָאמֹת בַּגִּלְעָד מִמַּטֵּה גָּד וְאֶת־גֹּלָן בַּבָּשָׁן מִמַּטֵּה מְנַשֶּׁה׃
(9) אֵלֶּה הָיוּ עָרֵי הַמּוֹעֲדָה לְכָל בְּנֵי יִשְׂרָאֵל וְלַגֵּר
בְּתוֹכָם לָנוּס שָׁמָּה כָּל־מַכֵּה־נֶפֶשׁ בִּשְׁגָגָה וְלֹא יָמוּת בְּיַד
גֹּאֵל הַדָּם עַד־עָמְדוֹ לִפְנֵי הָעֵדָה׃ ס

נולן קרי V. 8.

9. ערי המועדה. Cities of appointment, = Appointed cities. Noun and adj. are often expressed thus by two nouns.

LXX and Pesh. add "for judgment" after העדה at end of verse.

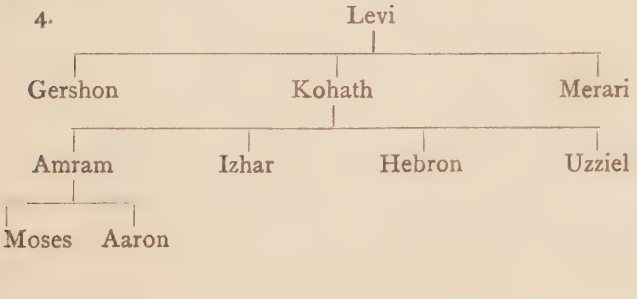
CHAPTER XXI.

21 (1) וַיִּגְּשׁוּ רָאשֵׁי אֲבוֹת הַלְוִיִּם אֶל־אֶלְעָזָר הַכֹּהֵן
וְאֶל־יְהוֹשֻׁעַ בִּן־נוּן וְאֶל־רָאשֵׁי אֲבוֹת הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל:
(2) וַיְדַבְּרוּ אֲלֵיהֶם בְּשִׁלֹה בְּאֶרֶץ כְּנַעַן לֵאמֹר יְהוָה צִוָּה
בְיַד־מֹשֶׁה לָתֶת־לָנוּ עָרִים לָשֶׁבֶת וּמִגְרְשֵׁיהֶן לִבְהֶמְתֵּנוּ:
(3) וַיִּתְּנוּ בְנֵי־יִשְׂרָאֵל לַלְוִיִּם מִנַּחֲלָתָם אֶל־פִּי יְהוָה אֶת־
הֶעָרִים הָאֵלֶּה וְאֶת־מִגְרְשֵׁיהֶן: ס (4) וַיֵּצֵא הַגּוֹרָל

1. הלוים. For absence of Daghesh in ל see note 1, 12.
לבני. For ל instead of the Status constr. in previous word see note 19, 51.

2. ביד. By the hand of i. e. by the agency of.
לשבת. When initial ג falls away in verbs Pe Nun (see note 20, 1) the Inf. constr. assumes the feminine termination ת and the form of a Segholate noun שֶׁבֶת. When inflected, the first Seghol becomes Chireq ִ. שִׁבתִי. Segholate nouns of this formation are out of an original form שַׁבְתְּ. There was a tendency to simplify these words by separating the two final consonants. A Seghol displaced the first Sheva and by attraction depressed ֶ under the initial letter into ִ. In pause however, it is the Pathah underlying the Seghol that is lengthened, hence שָׁבת. For ל with ֶ see note 1, 6.

4.



לְמִשְׁפְּחֹת הַקְּהָתִי וַיְהִי לִבְנֵי אַהֲרֹן הַכֹּהֵן מִן־הַלְוִיִּם מִמַּטֵּה
יְהוּדָה וּמִמַּטֵּה הַשִּׁמְעֹנִי וּמִמַּטֵּה בִנְיָמִן בַּגּוֹרָל עָרִים שְׁלֹשׁ
עֶשְׂרֵה: פ (5) וְלִבְנֵי קְהָת הַנּוֹתָרִים מִמִּשְׁפְּחֹת
מַטֵּה־אֶפְרַיִם וּמִמַּטֵּה־דָּן וּמֵחֲצִי מַטֵּה מְנַשֶּׁה בַּגּוֹרָל עָרִים
עֲשֶׂר: ס (6) וְלִבְנֵי גֵרְשׁוֹן מִמִּשְׁפְּחֹת מַטֵּה־יִשָּׂשכָר
וּמִמַּטֵּה־אָשֵׁר וּמִמַּטֵּה נַפְתָּלִי וּמֵחֲצִי מַטֵּה מְנַשֶּׁה בַּבָּשָׁן
בַּגּוֹרָל עָרִים שְׁלֹשׁ עֶשְׂרֵה: ס (7) לִבְנֵי מְרָרִי לְמִשְׁפְּחֹתָם
מִמַּטֵּה רְאוּבֵן וּמִמַּטֵּה־גָד וּמִמַּטֵּה זְבוּלֻן עָרִים שְׁתֵּים
עֶשְׂרֵה: ס (8) וַיִּתְּנוּ בְנֵי־יִשְׂרָאֵל לַלְוִיִּם אֶת־הֶעָרִים
הָאֵלֶּה וְאֶת־מִגְרְשֵׁיהֶן כַּאֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה בַּגּוֹרָל: ס
(9) וַיִּתְּנוּ מִמַּטֵּה בְּנֵי יְהוּדָה וּמִמַּטֵּה בְּנֵי שִׁמְעוֹן אֶת הֶעָרִים
הָאֵלֶּה אֲשֶׁר־יִקְרָא אֶתְהֶן בְּשֵׁם: (10) וַיְהִי לִבְנֵי אַהֲרֹן
מִמִּשְׁפְּחוֹת הַקְּהָתִי מִבְּנֵי לֵוִי כִּי לָהֶם הָיָה הַגּוֹרָל רִאישֹׁנָה:

V. 10. ראשונה קרי.

The inheritance of the Kohathites (whose name was drawn first) was divided into two sections. (1) that of the Aaronites as the priests, and (2) that for the rest (v. 5) of the representatives of Kohath i. e. the children of Moses, Izhar, Hebron and Uzziel. See chart above.

5. משפחות מטה. LXX omits משפחות, and in v. 6. למשפחותם ממטה is proposed instead to agree with v. 7 on the ground that the phrase in text does not occur elsewhere (Bennett). This in itself would not be a sufficient objection; but cf. Num. 35, 6 and 8. The phrase is quite intelligible.

9. יקרא. Impers. use with indef. subj. "Which one will mention" = "which will be mentioned by name". A reference to the list below. Or according to Driver § 68, incipient action "which he went on to mention". For אשר .... אתהן see note 1, 3.

(11) וַיִּתְּנוּ לָהֶם אֶת־קִרְיַת אַרְבַּע אֲבִי הָעֲנָק הִיא חֶבְרוֹן
בָּהָר יְהוּדָה וְאֶת־מִגְרְשֶׁהָ סְבִיבֹתֶיהָ: (12) וְאֶת־שְׂדֵה הָעִיר
וְאֶת־חֲצֵרֶיהָ נָתְנוּ לְכָלֵב בֶּן־יְפֻנֶּה בַּאֲחֻזָּתוֹ: ס
(13) וְלִבְנֵי אַהֲרֹן הַכֹּהֵן נָתְנוּ אֶת־עִיר מִקְלַט הָרֹצֵחַ אֶת־
חֶבְרוֹן וְאֶת־מִגְרְשֶׁיהָ וְאֶת־לִבְנָה וְאֶת־מִגְרְשֶׁיהָ: (14) וְאֶת־
יַתִּיר וְאֶת־מִגְרְשֶׁהָ וְאֶת־אֶשְׁתְּמֹעַ וְאֶת־מִגְרְשֶׁיהָ: (15) וְאֶת־
חֹלֹן וְאֶת־מִגְרְשֶׁהָ וְאֶת־דְּבִר וְאֶת־מִגְרְשֶׁהָ: (16) וְאֶת־עַיִן
וְאֶת־מִגְרְשֶׁהָ וְאֶת־יֻטָּה וְאֶת־מִגְרְשֶׁהָ אֶת־בֵּית־שֶׁמֶשׁ וְאֶת־
מִגְרְשֶׁהָ עָרִים תֵּשַׁע מֵאֵת שְׁנֵי הַשְּׁבָטִים הָאֵלֶּה: ס
(17) וּמִמַּטֵּה בִנְיָמִן אֶת־גִּבְעוֹן וְאֶת־מִגְרְשֶׁהָ אֶת־גֶּבַע וְאֶת־
מִגְרְשֶׁהָ: (18) אֶת־עֲנָתוֹת וְאֶת־מִגְרְשֶׁהָ וְאֶת־עַלְמוֹן וְאֶת־
מִגְרְשֶׁהָ עָרִים אַרְבַּע: (19) כָּל־עָרֵי בְנֵי־אַהֲרֹן הַכֹּהֲנִים
שְׁלֹשׁ־עֶשְׂרֵה עָרִים וּמִגְרְשֵׁיהֶן: ס (20) וּלְמִשְׁפְּחוֹת בְּנֵי־

11. אבי. "Father of" also = Chief of.

הענוק. A variation of the usual spelling. ה unusual with a proper name. Perhaps on the analogy of a gentilic name. The long neck (men), the Anakite.

מגרשה. For omission of י before ה of the suffix see the remarks on the derivation and orthography of the suffixes, Ges. § 91 k. For meaning of the word see note 14, 4.

12. Reconciles the apparent contradiction between the allocation of Hebron to Caleb in 15, 13 and here to the Levites. The city and immediate neighbourhood were given to the latter, the district with its surrounding country and villages to Caleb.

16. עין. עשן is suggested to agree with 15, 42 and also 1 Chr. 6, 44.

18. עלמון. Most probably the עלמת of 1 Ch. 6,45. So too, Kim.

קְהָת הַלְוִיִּם הַנּוֹתָרִים מִבְּנֵי קְהָת וַיִּהְיוּ עָרֵי גּוֹרָלָם מִמַּטֵּה
אֶפְרָיִם: (21) וַיִּתְּנוּ לָהֶם אֶת־שְׁכֶם הָרִצָּחַ אֶת־עִיר מִקְלָט הָרִצָּחַ אֶת־שְׁכֶם
וְאֶת־מִגְרָשֶׁהָ בְּהַר אֶפְרָיִם וְאֶת־גֶּזֶר וְאֶת־מִגְרָשֶׁהָ:
(22) וְאֶת־קִבְצַיִם וְאֶת־מִגְרָשֶׁהָ וְאֶת־בֵּית חֹרֹן וְאֶת־מִגְרָשֶׁהָ
עָרִים אַרְבָּע: ס (23) וּמִמַּטֵּה־דָן אֶת־אֶלְתְּקֵא וְאֶת־
מִגְרָשֶׁהָ אֶת־גִּבְּתוֹן וְאֶת־מִגְרָשֶׁהָ: (24) אֶת־אַיָּלוֹן וְאֶת־
מִגְרָשֶׁהָ אֶת־גַּת־רִמּוֹן וְאֶת־מִגְרָשֶׁהָ עָרִים אַרְבָּע: ס
(25) וּמֵחֲצִית מַטֵּה מְנַשֶּׁה אֶת־תַּעְנָךְ וְאֶת־מִגְרָשֶׁהָ וְאֶת־
גַּת רִמּוֹן וְאֶת־מִגְרָשֶׁהָ עָרִים שְׁתָּיִם: (26) כָּל־עָרִים
עֶשֶׂר וּמִגְרְשֵׁיהֶן לְמִשְׁפְּחוֹת בְּנֵי־קְהָת הַנּוֹתָרִים: ס
(27) וְלִבְנֵי גֵרְשׁוֹן מִמִּשְׁפְּחֹת הַלְוִיִּם מֵחֲצִי מַטֵּה מְנַשֶּׁה
אֶת־עִיר מִקְלַט הָרֹצֵחַ אֶת־גּוֹלָן בַּבָּשָׁן וְאֶת־מִגְרָשֶׁהָ וְאֶת־
בְּעֶשְׁתְּרָה וְאֶת־מִגְרָשֶׁהָ עָרִים שְׁתָּיִם: ס (28) וּמִמַּטֵּה
יִשָּׂשכָר אֶת־קִשְׁיוֹן וְאֶת־מִגְרָשֶׁהָ אֶת־דָּבְרַת וְאֶת־מִגְרָשֶׁהָ:
(29) אֶת־יַרְמוּת וְאֶת־מִגְרָשֶׁהָ אֶת־עֵין גַּנִּים וְאֶת־מִגְרָשֶׁהָ
עָרִים אַרְבָּע: ס (30) וּמִמַּטֵּה אָשֵׁר אֶת־מִשְׁאָל וְאֶת־
מִגְרָשֶׁהָ אֶת־עַבְדּוֹן וְאֶת־מִגְרָשֶׁהָ: (31) אֶת־חֶלְקָת וְאֶת־
מִגְרָשֶׁהָ וְאֶת־רְחֹב וְאֶת־מִגְרָשֶׁהָ עָרִים אַרְבָּע: פ
(32) וּמִמַּטֵּה נַפְתָּלִי אֶת־עִיר מִקְלַט הָרֹצֵחַ אֶת־קֶדֶשׁ בַּגָּלִיל
וְאֶת־מִגְרָשֶׁהָ וְאֶת־חַמּוֹת דֹּאר וְאֶת־מִגְרָשֶׁהָ וְאֶת־קַרְתָּן
וְאֶת־מִגְרָשֶׁהָ עָרִים שָׁלֹשׁ: (33) כָּל־עָרֵי הַגֵּרְשָׁנִי
לְמִשְׁפְּחֹתָם שְׁלֹשׁ־עֶשְׂרֵה עִיר וּמִגְרְשֵׁיהֶן: ס (34) וּלְמִשְׁפְּחֹת

V. 27 גולן קרי.

20. הנותרים, i. e. The non-aaronite descendants of Kohath. An open syllable two places from the tone must receive an accent, hence the Metheg under נו.

23. אלתקא. In 19, 14 = אלתקה.

בְּנֵי־מְרָרִי֙ הַלְוִיִּ֔ם הַנּוֹתָרִ֖ים מֵאֵ֣ת מַטֵּ֑ה זְבוּלֻ֣ן אֶת־יָקְנְעָ֗ם
וְאֶת־מִגְרָשֶׁ֛הָ אֶת־קַרְתָּ֖ה וְאֶת־מִגְרָשֶׁ֑הָ: (35) אֶת־דִּמְנָ֖ה
וְאֶת־מִגְרָשֶׁ֑הָ אֶת־נַהֲלָ֖ל וְאֶת־מִגְרָשֶׁ֑הָ עָרִ֖ים אַרְבַּֽע: ס *
(36) וּמִמַּטֵּה־נָ֗ד אֶת־עִיר֙ מִקְלַ֣ט הָרֹצֵ֔חַ אֶת־רָמֹ֖ת בַּגִּלְעָ֑ד
וְאֶת־מִגְרָשֶׁ֑הָ וְאֶת־מַחֲנַ֖יִם וְאֶת־מִגְרָשֶׁ֑הָ: (37) אֶת־חֶשְׁבּ֖וֹן
וְאֶת־מִגְרָשֶׁ֑הָ אֶת־יַעְזֵ֖ר וְאֶת־מִגְרָשֶׁ֑הָ כָּל־עָרִ֖ים אַרְבַּֽע: ס
(38) כֹּל־הֶעָרִ֗ים לִבְנֵי֙ מְרָרִ֔י לְמִשְׁפְּחֹתָ֖ם הַנּוֹתָרִ֣ים מִמִּשְׁפְּחֹ֑ת
הַלְוִיִּ֔ם וַיְהִ֥י גּוֹרָלָ֖ם עָרִ֥ים שְׁתֵּ֖ים עֶשְׂרֵֽה: (39) כָּל־עָרֵ֣י
הַלְוִיִּ֗ם בְּתוֹךְ֙ אֲחֻזַּ֣ת בְּנֵי־יִשְׂרָאֵ֔ל עָרִ֖ים אַרְבָּעִ֣ים וּשְׁמֹנֶ֑ה
וּמִגְרְשֵׁיהֶֽן: (40) תִּהְיֶ֥ינָה הֶעָרִ֛ים הָאֵ֖לֶּה עִ֣יר עִ֑יר וּמִגְרָשֶׁ֖יהָ
סְבִיבֹתֶ֣יהָ כֵּ֔ן לְכָל־הֶעָרִ֖ים הָאֵֽלֶּה: ס
(41) וַיִּתֵּ֤ן יְהוָה֙ לְיִשְׂרָאֵ֔ל אֶת־כָּל־הָאָ֖רֶץ אֲשֶׁר֙ נִשְׁבַּ֣ע

35. After this verse an asterisk is inserted in Mas Texts calling attention to a foot note to the effect that some editions here erroneously add two verses giving the names of the Reubenite cities assigned to the sons of Merari, and co-inciding with 1 Ch. 6, 63 and 64. They are also found in LXX. They were omitted from the Rabbinical Bible of Rabbi Jacob ben Chayim of 1528 on the authority of Kimchi and the Masora Magna (Kim. ad loc.). The addition seems necessary to agree with the number (12) of the cities mentioned in 7 and 38 as assigned to the Merarites. The verses are:—

וּמִמַּטֵּה רְאוּבֵן אֶת־בֶּצֶר וְאֶת־מִגְרָשָׁהּ וְאֶת־יַהְצָה וְאֶת־מִגְרָשָׁהּ: א
אֶת־קְדֵמוֹת וְאֶת־מִגְרָשָׁהּ וְאֶת־מֵיפָעַת וְאֶת־מִגְרָשָׁהּ עָרִים אַרְבַּע:

40. עיר עיר. "City, city", Single words are often repeated in a distributive sense = each city, each one.

ומגרשיה. Circumstantial clause, introduced by ו, "*with* their suburbs round about".

לכל. ל = in reference to, see 22, 2.

11*

א Instead of ומטה ראובן Greek has:

לָתֵת לַאֲבוֹתָם וַיִּרְשׁוּהָ וַיֵּשְׁבוּ בָהּ׃ (42) וַיָּנַח יְהוָה לָהֶם
מִסָּבִיב כְּכֹל אֲשֶׁר־נִשְׁבַּע לַאֲבוֹתָם וְלֹא־עָמַד אִישׁ בְּפְנֵיהֶם
מִכָּל־אֹיְבֵיהֶם אֶת כָּל־אֹיְבֵיהֶם נָתַן יְהוָה בְּיָדָם׃ (43) לֹא־
נָפַל דָּבָר מִכֹּל הַדָּבָר הַטּוֹב אֲשֶׁר־דִּבֶּר יְהוָה אֶל־בֵּית
יִשְׂרָאֵל הַכֹּל בָּא׃ ס

42. עמד ... בפניהם. "Stood not in their faces" i. e. against them. The phrase עמד בפני is mostly used to convey the idea of "standing before" in a hostile sense, cf. 10, 8. עמד לפני = "to stand before" in the sense of "waiting upon", and is used of those in attendance upon a superior, cf. 1 Kings 10, 8.

בידם. For the use of the Sing. see note 7, 6.

ויּנח. Accent retracted through force of Vav Consec. — Only possible when as here the penultimate is open.

43. נפל. Fell i. e. to the ground, and so "failed". Cf. 1 Kings 8, 56.

בא. Came to pass. Not an unusual meaning, cf. Deut. 13, 3; also, infra 23, 14.

CHAPTER XXII.

22 (1) אָז יִקְרָא יְהוֹשֻׁעַ לָרְאוּבֵנִי וְלַגָּדִי וְלַחֲצִי מַטֵּה
מְנַשֶּׁה: (2) וַיֹּאמֶר אֲלֵיהֶם אַתֶּם שְׁמַרְתֶּם אֵת כָּל־אֲשֶׁר צִוָּה
אֶתְכֶם מֹשֶׁה עֶבֶד יְהוָה וַתִּשְׁמְעוּ בְקוֹלִי לְכֹל אֲשֶׁר־צִוִּיתִי
אֶתְכֶם: (3) לֹא־עֲזַבְתֶּם אֶת־אֲחֵיכֶם זֶה יָמִים רַבִּים עַד הַיּוֹם
הַזֶּה וּשְׁמַרְתֶּם אֶת־מִשְׁמֶרֶת מִצְוַת יְהוָה אֱלֹהֵיכֶם: (4) וְעַתָּה

1. יקרא. The use of the Impf. after אז introducing a past event has already been noticed, see note 8, 30.

The event is pictured as growing out, or as the continuation, of the previous circumstances indicated by אז.

2. לכל. "In reference to", according to, all; a frequent use of ל.

3. זה ימים רבים. זה is somewhat frequent (in emphasis) before words or expressions denoting number. "Now for many days". Cf. Gen. 27, 36, זה פעמים. See note 14, 10.

ושמרתם. LXX places a stop at רבים, omits the ו from ושמרתם and renders "Ye have not deserted your brethren these many days: until this day ye have kept the commandments of the Lord your God".

But Driver § 119b considers ושמרתם an instance when "the Pf. with ו consec. is found without being attached to any preceding verb from which to derive its special signification" and translates "Ye shall observe".

R V "Ye have kept". This is the better meaning according to foregoing explanation, but with ושמרתם as pf. consec. regarded as frequentative Impf. "Ye have kept (been in the habit of keeping) the charge etc. The

הֵנִיחַ יְהוָה אֱלֹהֵיכֶם לַאֲחֵיכֶם כַּאֲשֶׁר דִּבֶּר לָהֶם וְעַתָּה פְּנוּ
וּלְכוּ לָכֶם לְאָהֳלֵיכֶם אֶל־אֶרֶץ אֲחֻזַּתְכֶם אֲשֶׁר | נָתַן לָכֶם
מֹשֶׁה עֶבֶד יְהוָה בְּעֵבֶר הַיַּרְדֵּן: (5) רַק | שִׁמְרוּ מְאֹד לַעֲשׂוֹת
אֶת־הַמִּצְוָה וְאֶת־הַתּוֹרָה אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד־יְהוָה
לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וְלָלֶכֶת בְּכָל־דְּרָכָיו וְלִשְׁמֹר
מִצְוֹתָיו וּלְדָבְקָה־בוֹ וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם:
(6) וַיְבָרְכֵם יְהוֹשֻׁעַ וַיְשַׁלְּחֵם וַיֵּלְכוּ אֶל־אָהֳלֵיהֶם:
(7) וְלַחֲצִי | שֵׁבֶט הַמְנַשֶּׁה נָתַן מֹשֶׁה בַּבָּשָׁן וְלַחֶצְיוֹ נָתַן
יְהוֹשֻׁעַ עִם־אֲחֵיהֶם מֵעֵבֶר הַיַּרְדֵּן יָמָּה וְגַם כִּי שִׁלְּחָם יְהוֹשֻׁעַ

V. 7 בעבר קרי.

reference is to the separate or repeated occasions when the 2 ½ tribes were called upon to observe the charge etc. in helping their brethren.

4. ולכו לכם. *Ethical* Dative, emphasing the significance of the action for the subject. Mostly used with Impr.

לאהליכם. To your "tents"; אהל also has the significance of dwelling, habitation. Deut. 16, 7. 2 K. 14, 12.

5. מאד. Originally a noun = force, might; cf. Deut. 6, 5 ובכל מאדך; usually, adv. "exceedingly".

שמרו לעשות. שמר in Qal is usually trans. with acc. rei. In the sense of "Take heed", the Niph. is more common. But for similar phrases to text, cf. Num. 23, 12. Deut. 6, 25 and 2 K. 11, 31.

לאהבה . . . . לדבקה. Alternate form of the Inf. Constr. mostly found with Intrans. verbs. Other exceptions are שנאה, ליראה.

7. ולחצי. Especial reference to Manasseh in further explanation of the reason for the separation of the two parts of the tribe. (Kim. ad loc.)

מעבר. The *other* (i. e. west) side, with reference to the position of the half tribe on the east side.

אֶל־אָהֳלֵיהֶם וַיְבָרֵכֵם: (8) וַיֹּאמֶר אֲלֵיהֶם לֵאמֹר בִּנְכָסִים
רַבִּים שׁוּבוּ אֶל־אָהֳלֵיכֶם וּבְמִקְנֶה רַב־מְאֹד בְּכֶסֶף וּבְזָהָב
וּבְנְחֹשֶׁת וּבְבַרְזֶל וּבְשִׂלְמֹת הַרְבֵּה מְאֹד חִלְקוּ שְׁלַל־אֹיְבֵיכֶם
עִם־אֲחֵיכֶם: (9) וַיָּשֻׁבוּ וַיֵּלְכוּ בְּנֵי־רְאוּבֵן וּבְנֵי־גָד

8. בנכסים. Note the half open syllable causing loss of daghesh lene in כ. This is the usual effect of new syllables arising by composition. בְּנָ for בְּנָ. For list of these loose syllables see Dav. § 7, note. The word occurs in the plural only, = property. Targ. נכסין, which is also the paraphrase for מקנה in Num. 32, 1.

שובו. The order is somewhat unusual, it not being customary to separate the circumstantial clauses by the insertion of the verb between them.

ברזל. In the sense of tools of iron.

אחיכם. If addressed to Manasseh the reference probably is to the tribes of Reuben and Gad, –if adressed to the 2 ½ tribes collectively then "brethren" will mean those left on the East side of the Jordan to guard the women and children in the territory there. And the latter is a more likely explanation.

9. Some modern critics regard section 9—34 as having been originally spoken of Reuben and Gad only, and see in it further evidence of the theory that the Manassites occupied the trans-Jordan territory at a much later period than that of the conquest of Palestine. The argument is largely based on the omission of references to the ½ tribe of Manasseh from vv. 32 to 34. The references to Manasseh in the vv. 9—11, 13, 15, 21 are, it is argued, due to a late redactor desirous of adapting the narrative to the view then held of the earlier settlement of the half-tribe. The omission to insert the references in vv. 25, 32—34, which militates against this theory, is disposed of by assigning it to the carelessness of this editor who supposed these

וַחֲצִי שֵׁבֶט הַמְנַשֶּׁה מֵאֵת בְּנֵי יִשְׂרָאֵל מִשִּׁלֹה אֲשֶׁר־בְּאֶרֶץ כְּנָעַן לָלֶכֶת אֶל־אֶרֶץ הַגִּלְעָד אֶל־אֶרֶץ אֲחֻזָּתָם אֲשֶׁר נֶאֶחֶזוּ־בָהּ עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה׃ (10) וַיָּבֹאוּ אֶל־גְּלִילוֹת הַיַּרְדֵּן אֲשֶׁר בְּאֶרֶץ כְּנָעַן וַיִּבְנוּ בְנֵי־רְאוּבֵן וּבְנֵי־גָד וַחֲצִי שֵׁבֶט

references had been added by an earlier redactor (S. B. O. T. ad loc.).

Laniado in his כלי יקר on the omission of the half tribe from v. 25 (which introduces the reply of the Eastern tribes) remarks there is nothing strange in this, for the plea that Jordan was the boundary line of the people of the Lord could not be advanced by the Manassites. They were part of a tribe settled on the W. side and therefore, in themselves, constituted a refutation to such a contention. The significance of the suggestion i. e. that the whole matter was one which chiefly troubled the tribes of Reuben and Gad should not overlooked in considering the causes for the omission of reference to $^1/_2$ Manasseh from the verses there.

מאת. "From proximity with"; more idiomatic than simple מן.

גלעד. Here the Israelitish territory N and S of the Jabbok.

נאחזו. In verbs Pe Aleph, the initial א in the Impf. Qal regularly quiesces in the vowel — e. g. יאחַז. Only in rare instances does it so quiesce in the other conjugations. אחז to hold. Niph'al נאחז lit. "to hold oneself fast (in)", and so "to settle down in" = "to have possession of". Cf. Gen. 34, 10. 47, 27.

ביד משה, i. e. By the instrumentality of.

10. גלילות. "Circles of", districts.

הַמְנַשֶּׁה שָׁם מִזְבֵּחַ עַל־הַיַּרְדֵּן מִזְבֵּחַ גָּדוֹל לְמַרְאֶה:
(11) וַיִּשְׁמְעוּ בְנֵי־יִשְׂרָאֵל לֵאמֹר הִנֵּה־בָנוּ בְנֵי־רְאוּבֵן וּבְנֵי־
גָד וַחֲצִי שֵׁבֶט הַמְנַשֶּׁה אֶת־הַמִּזְבֵּחַ אֶל־מוּל אֶרֶץ כְּנַעַן
אֶל־גְּלִילוֹת הַיַּרְדֵּן אֶל־עֵבֶר בְּנֵי יִשְׂרָאֵל: (12) וַיִּשְׁמְעוּ בְנֵי

על הירדן. על originally "upon", over. The original sense is sometimes obscured and the word to be rendered by means of some other preposition, "by", "over", or "with". But here על־הי' "above (the water level of) the Jordan" and so "By the Jordan".

גדול למראה. Great in regard to appearance. Built of huge size to catch the eye and serve as a memorial. Not for sacrifice.

11. **אל מול.** See note 9, 1. Not "opposite to" but "in front of". "W. A. Wright Journ. of Philology XIII, 117 ff. argues that מול means *in front of* (viz. on the same side; cf. Ex. 34, 3 אל מול ההר i. e. on the sides of the mountain itself, not opposite to it; so Jos. 8, 33); if this rendering be correct one chief reason for treating the narrative as composite, viz. that the altar is represented in v. 10 as on the West side of Jordan and in v. 11 on its east side disappears". Driver Introd. p. 113 note. And cf. note infra on אל עבר.

אל גלילות. אל, in the sense of "against", "by", is generally after a verb of motion, or where rest at a place is signified, with an implied idea of previous motion, (cf. 11, 5) but is also found in other simple cases of "rest at" cf. 1 K. 13, 20. 2 K. 10, 14.

אל עבר. The expression is somewhat difficult. According to v. 10 the altar is on the W. side of the Jordan and its purport as a testimony to the tribes on the W. side could hardly have been served were it on the E. side of the Jordan. Ges. Lex. and Bennett give to עבר the sense of "the other side" and the latter translates "in the region *beyond* the land of the children of Israel" i. e. on

יִשְׂרָאֵל וַיִּקָּהֲלוּ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל שִׁלֹה לַעֲלוֹת עֲלֵיהֶם
לַצָּבָא: ס (13) וַיִּשְׁלְחוּ בְנֵי־יִשְׂרָאֵל אֶל־בְּנֵי־רְאוּבֵן
וְאֶל־בְּנֵי־גָד וְאֶל־חֲצִי שֵׁבֶט־מְנַשֶּׁה אֶל־אֶרֶץ הַגִּלְעָד אֶת־
פִּינְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן: (14) וַעֲשָׂרָה נְשִׂאִים עִמּוֹ נָשִׂיא
אֶחָד נָשִׂיא אֶחָד לְבֵית אָב לְכָל מַטּוֹת יִשְׂרָאֵל וְאִישׁ רָאשׁ

the E. side. The force of עבר as "region *across* or beyond" is almost exclusively applied to river, valley or sea. In the sense of "the other side of" as applied to such a phrase as "the children of Israel", it is unusual and strained. On the other hand, the word is used in the sense of simply "a side". Cf. Ex. 28, 26. 32, 15; 29, 19. 1 Kings 7, 20 and 36. Accordingly there is ground for the R. V. translation "by the side of (i. e. pertaining to) the Children of Israel". But even if עבר be accepted as "the region beyond that of the Ch. of I." and אל be given its sense of "toward" (Ges. Lex. on this passage) we have "*Towards* the region opposite the ch. of Israel" and in agreement with the description in v. 9. Cf. also note on אל מול supra.

12. לצבא. Because after the Tabernacle was set up at Shiloh, altars elsewhere were prohibited. Kim. and Rash.

14. נשיא אחד. The distributive is expressed by repeating the object numbered as well as the number. "One prince for each of all etc." Ten princes representing ten tribes, counting Ephraim and West Manasseh separately. Levi represented by Phinehas.

לבית אב. The circumscription of the Genitive by ל before the second noun is necessary here because it is dependent upon an expression compounded of numeral and substantives, and therefore unable to be in the constr. state. In the next word לכל is not the circumscriptio for the Genitive, but has the meaning "for".

ואיש. Gives a distributive sense to the following המה.

בֵּית־אֲבוֹתָם הֵמָּה לְאַלְפֵי יִשְׂרָאֵל: (15) וַיָּבֹאוּ אֶל־בְּנֵי־
רְאוּבֵן וְאֶל־בְּנֵי־גָד וְאֶל־חֲצִי שֵׁבֶט־מְנַשֶּׁה אֶל־אֶרֶץ הַגִּלְעָד
וַיְדַבְּרוּ אִתָּם לֵאמֹר: (16) כֹּה אָמְרוּ כָּל ו עֲדַת יְהוָה מָה־
הַמַּעַל הַזֶּה אֲשֶׁר מְעַלְתֶּם בֵּאלֹהֵי יִשְׂרָאֵל לָשׁוּב הַיּוֹם מֵאַחֲרֵי
יְהוָה בִּבְנוֹתְכֶם לָכֶם מִזְבֵּחַ לִמְרָדְכֶם הַיּוֹם בַּיהוָה:
(17) הַמְעַט־לָנוּ אֶת־עֲוֹן פְּעוֹר אֲשֶׁר לֹא־הִטַּהַרְנוּ מִמֶּנּוּ עַד

Each man in the tribe was a head of a Father's house (a subdivision of the tribe) not, here, head of the tribe itself. The use in Num. 17, 1 is exceptional. "Thousands", another tribal division. Cf. Ex. 18, 21, 25. 1 Sam. 8, 12 and 10, 19. In Judges 6, 15, the word bears the significance of "family", showing no doubt that the term as a division was of varying extent. Cf. Micah 5, 1 (MT.).

16. אמרו. Singular nouns (here עדת) having collective sense are often construed with the plural, especially when the term refers to persons.

המעל. See note 7, 1 also supra v. 14.

אחרי. From (going after) = "following", as often with the verbs שוב and סור.

למרדכם. Inf. constr. מרד (a stronger term than מעל) with prefix and pronom. suffix. Lit. "For your rebelling" i. e. that ye might rebel.

17. המעט. The usual pointing of the Interrogative participle is הֲ; before consonants with Sheva it is הַ.

את עון. Acc. because המעט לנו which precedes it and means "was there too little to us" = "Had we too little of", and so governs the accusative on the analogy of a verb "to lack" (חסר).

פעור. Cf. Num. 25, 1—9 and Deut. 4, 3.

המהרנו. Hith. for התטהרנו. When ד, ט, or ת is the first radical, the ת of the Hithpa'el prefix is often assimilated. Cf. מדבר for מתדבר Num. 7, 39.

הַיּוֹם הַזֶּה וַיְהִי הַנֶּגֶף בְּעֲדַת יְהוָה׃ (18) וְאַתֶּם תְּשֻׁבוּ
הַיּוֹם מֵאַחֲרֵי יְהוָה וְהָיָה אַתֶּם תִּמְרְדוּ הַיּוֹם בַּיהוָה וּמָחָר
אֶל־כָּל־עֲדַת יִשְׂרָאֵל יִקְצֹף׃ (19) וְאַךְ אִם־טְמֵאָה אֶרֶץ
אֲחֻזַּתְכֶם עִבְרוּ לָכֶם אֶל־אֶרֶץ אֲחֻזַּת יְהוָה אֲשֶׁר שָׁכַן־שָׁם
מִשְׁכַּן יְהוָה וְהֵאָחֲזוּ בְתוֹכֵנוּ וּבַיהוָה אַל־תִּמְרֹדוּ וְאוֹתָנוּ
אַל־תִּמְרֹדוּ בִּבְנֹתְכֶם לָכֶם מִזְבֵּחַ מִבַּלְעֲדֵי מִזְבַּח יְהוָה

ויהי. "When there was", Impf. with ו consec. not immediately connected with a verb, but joined to a substantive עון פעור to express some circumstance *arising out of it*; and thus consistent with the idea at root of the construction. Driver § 76.

18. אתם תשבו. "And if ye turn away this day from following the Lord then it shall be that since ye rebel to-day against the Lord, to-morrow he will be wroth etc." Hypothetical clause with the omission of the conditional particle. And (if) ye turn away. Driver § 155.

אתם תמרדו. A circumstantial clause "Since, or seeing ye rebel". Driver § 165.

יקצף. The more usual construction with קצף is על cf. v. 20 infra. The tendency to use אל for על has been noted cf. 5, 14 but אל in the sense of "towards" is quite good with קצף "to show anger", "to be wrathful".

19. ואך. "But howbeit" appears altogether thrice only with ו. Gen. 9, 5 and Num 22, 20 being the other instances, where it has the force of "only".

טמאה. Because the Tabernacle is not reared therein.

עברו לכם. See note supra v. 4.

והאחזו. See note supra v. 9.

ואותנו. The usual constr. of מרד is with ב, see preceding expression. The only other instance with accus. is Job 24, 13 מורדי אור "sinners against the light".

אֱלֹהֵינוּ׃ (20) הֲלוֹא ׀ עָכָן בֶּן־זֶרַח מָעַל מַעַל בַּחֵרֶם וְעַל־
כָּל־עֲדַת יִשְׂרָאֵל הָיָה קֶצֶף וְהוּא אִישׁ אֶחָד לֹא גָוַע בַּעֲוֹנוֹ׃
ס (21) וַיַּעֲנוּ בְּנֵי־רְאוּבֵן וּבְנֵי־גָד וַחֲצִי שֵׁבֶט הַמְנַשֶּׁה
וַיְדַבְּרוּ אֶת־רָאשֵׁי אַלְפֵי יִשְׂרָאֵל׃ (22) אֵל ׀ אֱלֹהִים ׀ יְהוָה
אֵל ׀ אֱלֹהִים ׀ יְהוָה הוּא יֹדֵעַ וְיִשְׂרָאֵל הוּא יֵדָע אִם־בְּמֶרֶד
וְאִם־בְּמַעַל בַּיהוָה אַל־תּוֹשִׁיעֵנוּ הַיּוֹם הַזֶּה׃ (23) לִבְנוֹת
לָנוּ מִזְבֵּחַ לָשׁוּב מֵאַחֲרֵי יְהוָה וְאִם־לְהַעֲלוֹת עָלָיו עוֹלָה
וּמִנְחָה וְאִם־לַעֲשׂוֹת עָלָיו זִבְחֵי שְׁלָמִים יְהוָה הוּא יְבַקֵּשׁ׃
(24) וְאִם־לֹא מִדְאָגָה מִדָּבָר עָשִׂינוּ אֶת־זֹאת לֵאמֹר

20. הלוא. The interrogative apparently governs two coördinate clauses; actually it governs only the second; for, in meaning, the first is subordinated to the second. "Did not, when Achan committed a trespass etc., wrath fall upön the whole congregation?"

והוא איש. "And he one man (i. e. alone) did not die" etc. Israel was defeated and 36 men perished. Ch. 7.

21. וידברו את. דבר usually requires אל of the person addressed. Other instances of acc. Gen. 37, 4 and Num. 26, 3. See note 17, 14.

22. אל אלהים י׳. "The God of Gods, the Lord." Cf. Ps. 50, 1. The combination of the names and its repetition add solemnity to the address.

אם במרד. On the analogy of אם introducing the oath of denial = "that it is *not* in rebellion and *not* in trespass etc."

אל תושיענו. An interpolation addressed to the Deity. Cf. Genesis 49, 18. LXX and Pesh. "Let Him not save us" (i. e. אַל יוֹשִׁיעֲנוּ).

24. ואם לא. On the analogy of אם לא introducing oath of affirmation. "But it is".

מדאגה מדבר. "From anxiety arising out of (מן) (this) thing" i. e. the possibility of exclusion from the service fo Göd.

מָחָר יֹאמְרוּ בְנֵיכֶם לְבָנֵינוּ לֵאמֹר מַה־לָּכֶם וְלַיהוָה אֱלֹהֵי
יִשְׂרָאֵל: (25) וּגְבוּל נָתַן־יְהוָה בֵּינֵנוּ וּבֵינֵיכֶם בְּנֵי־רְאוּבֵן
וּבְנֵי־גָד אֶת־הַיַּרְדֵּן אֵין־לָכֶם חֵלֶק בַּיהוָה וְהִשְׁבִּיתוּ בְנֵיכֶם
אֶת־בָּנֵינוּ לְבִלְתִּי יְרֹא אֶת־יְהוָה: (26) וַנֹּאמֶר נַעֲשֶׂה־נָּא
לָנוּ לְבִנְוֹת אֶת־הַמִּזְבֵּחַ לֹא לְעוֹלָה וְלֹא לְזָבַח: (27) כִּי עֵד
הוּא בֵּינֵינוּ וּבֵינֵיכֶם וּבֵין דֹּרוֹתֵינוּ אַחֲרֵינוּ לַעֲבֹד אֶת־עֲבֹדַת
יְהוָה לְפָנָיו בְּעֹלוֹתֵינוּ וּבְזִבְחֵינוּ וּבְשַׁלְמֵינוּ וְלֹא־יֹאמְרוּ
בְנֵיכֶם מָחָר לִבְנֵינוּ אֵין־לָכֶם חֵלֶק בַּיהוָה: (28) וַנֹּאמֶר
וְהָיָה כִּי־יֹאמְרוּ אֵלֵינוּ וְאֶל־דֹּרֹתֵינוּ מָחָר וְאָמַרְנוּ רְאוּ אֶת־

מחר. "In future time"; a frequent meaning. Cf. Ex. 13, 14. Deut. 6, 20 etc.

מה לכם ולי. What is there to you and the Lord (sc. in common) מה ל . . . ול is an idiomatic use to express community of interest between two people (sometimes exclusion of other persons). "What have you in common with the Lord?" Cf. Jud. 11, 12 מה לי ולך "What have I to do with thee."

26. נעשה נא לנו לבנות. The construction is difficult: the object seems wanting. (a) But we may supply "this thing", further defined by the following phrase loosely introduced by לבנות; "Let us do this thing for ourselves" i. e. to build etc. Cf. 1 Sam. 26, 25. Is. 10, 13. Dan. 8, 12 for other instances of object omitted and Gen. 31, 26 and 41, 34, for instances of following verbs defining עשה though with somewhat different construction. (b) עשה is also occasionally used absolutely. Cf. Ps. 119, 126 עת לעשות לי "It is time to act for the Lord", and 1 Kings 8, 32. Jer. 14, 7. So, alternately, here "Let us now act for ourselves", and the following phrase, as above, in fuller definition.

28. והיה. The Pf. with Vav consec. has become in practice a tense-form used in the sense of the Impf. although no impf. precedes.

תִּבְנִית מִזְבַּח יְהוָה אֲשֶׁר־עָשׂוּ אֲבוֹתֵינוּ לָא לְעוֹלָה וְלָא
לְזֶבַח כִּי־עֵד הוּא בֵּינֵינוּ וּבֵינֵיכֶם׃ (29) חָלִילָה לָּנוּ מִמֶּנּוּ
לִמְרֹד בַּיהוָה וְלָשׁוּב הַיּוֹם מֵאַחֲרֵי יְהוָה לִבְנוֹת מִזְבֵּחַ לְעֹלָה
לְמִנְחָה וּלְזֶבַח מִלְבַד מִזְבַּח יְהוָה אֱלֹהֵינוּ אֲשֶׁר לִפְנֵי
מִשְׁכָּנוֹ׃ ס (30) וַיִּשְׁמַע פִּינְחָס הַכֹּהֵן וּנְשִׂיאֵי הָעֵדָה
וְרָאשֵׁי אַלְפֵי יִשְׂרָאֵל אֲשֶׁר אִתּוֹ אֶת־הַדְּבָרִים אֲשֶׁר דִּבְּרוּ
בְּנֵי־רְאוּבֵן וּבְנֵי־גָד וּבְנֵי מְנַשֶּׁה וַיִּיטַב בְּעֵינֵיהֶם׃ (31) וַיֹּאמֶר
פִּינְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן אֶל־בְּנֵי־רְאוּבֵן וְאֶל־בְּנֵי־גָד וְאֶל־
בְּנֵי מְנַשֶּׁה הַיּוֹם יָדַעְנוּ כִּי־בְתוֹכֵנוּ יְהוָה אֲשֶׁר לֹא־מְעַלְתֶּם
בַּיהוָה הַמַּעַל הַזֶּה אָז הִצַּלְתֶּם אֶת־בְּנֵי יִשְׂרָאֵל מִיַּד יְהוָה׃
(32) וַיָּשָׁב פִּינְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן ׀ וְהַנְּשִׂיאִים מֵאֵת בְּנֵי־

29. חלילה. Noun + ה loc. Lit. "To profanation!", used as an exclamation of aversion. "Far be it". The full construction is with ל of the person and מן of the thing to be avoided, cf. 24, 16. Gen. 18, 25. חלילה לך מעשות "Far be it from Thee to do etc." Here, חלילה לנו ממנו למרד, the constr. is somewhat peculiar; ממנו being introduced to denote the act avoided which is then defined by למרד "Far be it for us from it, even to rebel etc." = Far be it for us to rebel etc.

מלבד. Probably inverted from לבד מן "apart from".

31. אשר. Cf. Gen. 30, 18 and 31, 49 for use of אשר in sense of "because".

אז. Also expresses logical sequence "In that case" = "Now, as things are" ye have delivered etc. i. e. Ye have averted punishment.

32. וישב ... וישבו. When the subj. of sentence consists of two or more nouns or pronouns, the predicate when it precedes most often agrees in number (and gen.) with that element of the subj. nearest to it, וישב. But when the whole of the subject has been mentioned, the following

רְאוּבֵן וּמֹאת בְּנֵי־גָד מֵאֶרֶץ הַגִּלְעָד אֶל־אֶרֶץ כְּנַעַן אֶל־בְּנֵי
יִשְׂרָאֵל וַיָּשִׁבוּ אוֹתָם דָּבָר׃ (33) וַיִּיטַב הַדָּבָר בְּעֵינֵי בְּנֵי
יִשְׂרָאֵל וַיְבָרְכוּ אֱלֹהִים בְּנֵי יִשְׂרָאֵל וְלֹא אָמְרוּ לַעֲלוֹת
עֲלֵיהֶם לַצָּבָא לְשַׁחֵת אֶת־הָאָרֶץ אֲשֶׁר בְּנֵי־רְאוּבֵן וּבְנֵי־גָד
יֹשְׁבִים בָּהּ׃ (34) וַיִּקְרְאוּ בְּנֵי־רְאוּבֵן וּבְנֵי־גָד לַמִּזְבֵּחַ כִּי עֵד
הוּא בֵּינֹתֵינוּ כִּי יְהוָה הָאֱלֹהִים׃ ס

verbs must be in the plural וישבו cf. Gen. 31, 14. Dav. Syn. 114b.

מאת. See note v. 9.

34. עד must be supplied after למזבח; inserted in Pesh.

כי. Introduces the exact words of the speaker. Cf. 2, 24 and 1 Kings 1, 13.

CHAPTER XXIII.

23 (1) וַיְהִי מִיָּמִים רַבִּים אַחֲרֵי אֲשֶׁר־הֵנִיחַ יְהוָה
לְיִשְׂרָאֵל מִכָּל־אֹיְבֵיהֶם מִסָּבִיב וְיהוֹשֻׁעַ זָקֵן בָּא בַּיָּמִים:
(2) וַיִּקְרָא יְהוֹשֻׁעַ לְכָל־יִשְׂרָאֵל לִזְקֵנָיו וּלְרָאשָׁיו וּלְשֹׁפְטָיו
וּלְשֹׁטְרֵיו וַיֹּאמֶר אֲלֵהֶם אֲנִי זָקַנְתִּי בָּאתִי בַּיָּמִים: (3) וְאַתֶּם
רְאִיתֶם אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לְכָל־הַגּוֹיִם הָאֵלֶּה
מִפְּנֵיכֶם כִּי יְהוָה אֱלֹהֵיכֶם הוּא הַנִּלְחָם לָכֶם: (4) רְאוּ
הִפַּלְתִּי לָכֶם אֶת־הַגּוֹיִם הַנִּשְׁאָרִים הָאֵלֶּה בְּנַחֲלָה לְשִׁבְטֵיכֶם
מִן־הַיַּרְדֵּן וְכָל־הַגּוֹיִם אֲשֶׁר הִכְרַתִּי וְהַיָּם הַגָּדוֹל מְבוֹא
הַשָּׁמֶשׁ: (5) וַיהוָה אֱלֹהֵיכֶם הוּא יֶהְדֳּפֵם מִפְּנֵיכֶם וְהוֹרִישׁ

1. מימים. Lit. "From many days" i. e. From the period when many days had passed; and so "After many days".

אחרי אשר. "After that": so, frequently.

בא בימים. See note 13, 1.

2. ולשטריו. שטר is a subordinate official, civil, military, or religious. See note 1, 10.

וקנתי. "I am old". The Pf. of the stative verb corresponds to the English present.

3. אלהיכם ל. Casus pendens, see note 15, 63.

4. הפלתי. Hiph. נפל "to cause to fall, to cast", especially used of "casting lot" and, so, "to apportion by lot".

והים הגדול. Understand ועד הים for והים as in R. V. For the phrase מן הירדן ... הכרתי, Graetz and others propose emendation מכל הגוים אשר הכרתי מן הירדן ועד "from all the nations which I have cut off from Jordan even unto."

5. יֶהְדֳּפֵם. The final vowel of the Impf. is shortened to ֶ before pronom. suffixes except כם כן ך (when it

אֶתְכֶם מִלְּפְנֵיכֶם וְיָרַשְׁתֶּם אֶת־אַרְצָם כַּאֲשֶׁר דִּבֶּר יְהוָה
אֱלֹהֵיכֶם לָכֶם: (6) וַחֲזַקְתֶּם מְאֹד לִשְׁמֹר וְלַעֲשׂוֹת אֵת כָּל־
הַכָּתוּב בְּסֵפֶר תּוֹרַת מֹשֶׁה לְבִלְתִּי סוּר־מִמֶּנּוּ יָמִין וּשְׂמֹאול:
(7) לְבִלְתִּי־בוֹא בַּגּוֹיִם הָאֵלֶּה הַנִּשְׁאָרִים הָאֵלֶּה אִתְּכֶם וּבְשֵׁם
אֱלֹהֵיהֶם לֹא־תַזְכִּירוּ וְלֹא תַשְׁבִּיעוּ וְלֹא תַעַבְדוּם וְלֹא תִשְׁתַּחֲוּוּ
לָהֶם: (8) כִּי אִם־בַּיהוָה אֱלֹהֵיכֶם תִּדְבָּקוּ כַּאֲשֶׁר עֲשִׂיתֶם
עַד הַיּוֹם הַזֶּה: (9) וַיֹּרֶשׁ יְהוָה מִפְּנֵיכֶם גּוֹיִם גְּדֹלִים
וַעֲצוּמִים וְאַתֶּם לֹא־עָמַד אִישׁ בְּפְנֵיכֶם עַד הַיּוֹם הַזֶּה:
(10) אִישׁ־אֶחָד מִכֶּם יִרְדֹּף־אָלֶף כִּי ׀ יְהוָה אֱלֹהֵיכֶם הוּא

becomes ־ָ); but for other instances of ־ֶ, as here, cf. Num. 35, 20 יהדָּפנו. Jer. 31, 33 ואכְתֻּבנה and Ps. 119, 33 ואצֻרנה.

6. וחזקתם. The Pf. with ו consec. can be used with the force of a positive command, cf. 22, 2.

7. תזכירו. "Ye shall cause to remembes" = "mention" usual constr. with acc. But cf. Ps. 20, 8; Amos 6, 10, for other illustrations of the constr. with following ב in בשם.

תשביעו. Targ. תקיימון "ye shall attest", supports the reading תִּשָּׁבְעוּ, Ye thall swear i. e. invoke in an oath, instead of the MT "Ye shall cause to swear or adjure".

תשתחוו. See note 5, 14.

8. כי אם. "But." The usual introduction to an adversative clause after negative sentences especially when they are prohibitory.

תדבקו. For the expression cf. Deut. 4, 4. 10, 20 etc.

9. ואתם. "But as for you". Casus pendens see note 15, 63. Cf. for examples of pers. pro. so used, Is. 59, 21 ואני זאת בריתי. 1 Ch. 28, 2 ואני עם לבבי.

10. ירדף. The reference is to the *past* experience in v. 9 and the Impf. here is to be rendered in a frequentative sense: the significance which the Impf. often bears and in which it is used of past events. "When the great

הִנְחִל לָכֶם בַּאֲשֶׁר דִּבֶּר לָכֶם: (11) וְנִשְׁמַרְתֶּם מְאֹד
לְנַפְשֹׁתֵיכֶם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם: (12) כִּי ו אִם־שׁוֹב
תָּשׁוּבוּ וּדְבַקְתֶּם בִּיתֶר הַגּוֹיִם הָאֵלֶּה הַנִּשְׁאָרִים הָאֵלֶּה
אִתְּכֶם וְהִתְחַתַּנְתֶּם בָּהֶם וּבָאתֶם בָּהֶם וְהֵם בָּכֶם: (13) יָדוֹעַ
תֵּדְעוּ כִּי לֹא יוֹסִיף יְהוָה אֱלֹהֵיכֶם לְהוֹרִישׁ אֶת־הַגּוֹיִם הָאֵלֶּה
מִלִּפְנֵיכֶם וְהָיוּ לָכֶם לְפַח וּלְמוֹקֵשׁ וּלְשֹׁטֵט בְּצִדֵּיכֶם וְלִצְנִנִים
בְּעֵינֵיכֶם עַד־אֲבַדְכֶם מֵעַל הָאֲדָמָה הַטּוֹבָה הַזֹּאת אֲשֶׁר נָתַן
לָכֶם יְהוָה אֱלֹהֵיכֶם: (14) וְהִנֵּה אָנֹכִי הוֹלֵךְ הַיּוֹם בְּדֶרֶךְ

nations were driven out "One of you *would often* (*used to*) pursue a thousand." Driver § 30, also Kim. cf. אחטנו Gen. 31, 39 I *used to bear* the loss of it.

11. ונשמרתם . . . לנפשותיכם. A variation of the constr. of שמר (in the Niph. Impr.) with ל and the pers. pro. cf. Deut. 4, 15. Lit. "Take heed very much to your souls."

13. ידע תדעו. For this constr. and of שוב תשובו in previous v. see note 3, 10.

והיה לכם לפח. היה is frequently followed by ל with the pred. in sense of "becoming, appointing", cf. 7, 5. 16, 10. Gen. 2, 7. 2, 10.

פח, "trap", מוקש "bait", "lure" and so, "snare".

שמט, "scourge" or "goad". Targ. זין = weapon.

צנין. "Thorn, prick." Cf. Num. 33, 55. An accumulation of figures of speech to intensify the picture of suffering and misery from assimilation with the Canaanite tribes.

מעל. Lit. "From upon" i. e. from (living) upon, "from off." Often idiomatically employed with this *nuance* when the idea of removal from a surface is conveyed.

14. והנה אנכי. When the pronoun *follows* הנה אנכי, is generally used; when it *precedes*, there is a preference for אני. Cf. Gen. 9, 9.

הולך היום. Cf. 1 Kings 2, 2.

כָּל־הָאָרֶץ וְיֹדַעְתֶּם בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם כִּי לֹא־נָפַל
דָּבָר אֶחָד מִכֹּל ו הַדְּבָרִים הַטּוֹבִים אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם
עֲלֵיכֶם הַכֹּל בָּאוּ לָכֶם לֹא־נָפַל מִמֶּנּוּ דָּבָר אֶחָד: (15) וְהָיָה
כַּאֲשֶׁר־בָּא עֲלֵיכֶם כָּל־הַדָּבָר הַטּוֹב אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם
עֲלֵיכֶם כֵּן יָבִיא יְהוָה עֲלֵיכֶם אֵת כָּל־הַדָּבָר הָרָע עַד־הַשְׁמִידוֹ
אוֹתְכֶם מֵעַל הָאֲדָמָה הַטּוֹבָה הַזֹּאת אֲשֶׁר נָתַן לָכֶם יְהוָה
אֱלֹהֵיכֶם: (16) בְּעָבְרְכֶם אֶת־בְּרִית יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
צִוָּה אֶתְכֶם וַהֲלַכְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם וְחָרָה אַף־יְהוָה בָּכֶם וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ
הַטּוֹבָה אֲשֶׁר נָתַן לָכֶם: ס

באו. Cf. 21, 43 and note ad loc.

15. אותכם, anomalous (for את־כם), formed on the analogy of אֹתָךְ.

הדבר הרע. See Deut. 28, 15—68.

16. והלכתם. The Pf. with ו consec. to express future actions follows regularly after the Inf. constr. governed by a preposition, here בעברכם, Ges. § 112 v. LXX omits from וחרה to end of verse.

CHAPTER XXIV.

24 (1) וַיֶּאֱסֹף יְהוֹשֻׁעַ אֶת־כָּל־שִׁבְטֵי יִשְׂרָאֵל שְׁכֶמָה
וַיִּקְרָא לְזִקְנֵי יִשְׂרָאֵל וּלְרָאשָׁיו וּלְשֹׁפְטָיו וּלְשֹׁטְרָיו וַיִּתְיַצְּבוּ
לִפְנֵי הָאֱלֹהִים: (2) וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר
יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם
תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹהִים אֲחֵרִים:

1. שְׁכֶמָה. Shechem already had for the people sacred associations with the early history of their race. Gen. 12, 6 and 7; 33, 20; 35, 2 and 4; it was also the place of assembly for the event in 8, 33—35. For the uniqueness of its situation and its suitability as a meeting place see H. G. H. L. ch. VI "It is a witness to the natural, and explanation of the historical, precedence which was enjoyed by the nothern capital over her more famous sister Jerusalem." p. 120.

לִפְנֵי ה׳. According to Kim. the Ark was brought from Shiloh for this occasion. But, as noted in 4, 13 the phrase is one that marks the religious character of an action and its solemnity to those participating in it.

הָאֱלֹהִים. With the article as in 22, 34. "*The* God" i. e. The true God. Cf. 1 Kings 18, 21; 2 Kings 19, 15. 2 Sam. 7, 28.

2. בְּעֵבֶר. The *East* side from a Western standpoint.

הַנָּהָר. Targ. פְּרָת i. e. The Euphrates. הַנָּהָר, *the* river always denotes the Euphrates.

מֵעוֹלָם. "From of old." Cf. Gen. 6, 4; Is. 64, 3.

ס (3) וָאֶקַּח אֶת־אֲבִיכֶם אֶת־אַבְרָהָם מֵעֵבֶר הַנָּהָר
וָאוֹלֶךְ אֹתוֹ בְּכָל־אֶרֶץ כְּנָעַן וָאַרְבֶּ֣ה אֶת־זַרְעוֹ וָאֶתֵּן־לוֹ אֶת־
יִצְחָק: (4) וָאֶתֵּן לְיִצְחָק אֶת־יַעֲקֹב וְאֶת־עֵשָׂו וָאֶתֵּן לְעֵשָׂו
אֶת־הַר שֵׂעִיר לָרֶ֫שֶׁת אֹותוֹ וְיַעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם: *
(5) וָאֶשְׁלַח אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן וָאֶנְּ֫ף אֶת־מִצְרַ֫יִם כַּאֲשֶׁר * בָּאִיתוֹת
עָשִׂיתִי בְּקִרְבּוֹ וְאַחַר הוֹצֵאתִי אֶתְכֶם: (6) וָאוֹצִיא אֶת־
אֲבוֹתֵיכֶם מִמִּצְרַ֫יִם וַתָּבֹאוּ הַיָּמָּה וַיִּרְדְּפוּ מִצְרַ֫יִם אַחֲרֵי
אֲבוֹתֵיכֶם בְּרֶ֫כֶב וּבְפָרָשִׁים יַם־סוּף: (7) וַיִּצְעֲקוּ אֶל־יְהוָה
וַיָּשֶׂם מַאֲפֵל בֵּינֵיכֶם וּבֵין הַמִּצְרִים וַיָּבֵא עָלָיו אֶת־הַיָּם
וַיכַסֵּהוּ וַתִּרְאֶינָה עֵינֵיכֶם אֵת אֲשֶׁר־עָשִׂיתִי בְּמִצְרָיִם וַתֵּשְׁבוּ
בַּמִּדְבָּר יָמִים רַבִּים: (8) וָאָבִאָה אֶתְכֶם אֶל־אֶרֶץ הָאֱמֹרִי
הַיּוֹשֵׁב בְּעֵבֶר הַיַּרְדֵּן וַיִּלָּחֲמוּ אִתְּכֶם וָאֶתֵּן אֹותָם בְּיֶדְכֶם
וּתִירְשׁוּ אֶת־אַרְצָם וָאַשְׁמִידֵם מִפְּנֵיכֶם: (9) וַיָּקָם בָּלָק בֶּן־

V. 8 ואביא קרי. V. 3 וארבה קרי.

3. וָאֶתֵּן־לוֹ. For shortening of vowel from ֶ to ֵ under ת due to loss of accent, and for Metheg with ֻ at distance from tone see frequent notes supra.

4. מצרים. For case, see note 23, 6.

6. רכב. Frequently used in a collective sense. Chariotry = Chariots, cf. 7, 17; 16 and 18, Ex. 14, 7.

7. עליו ויכסהו. The use of the singular suffix to refer to a plural noun is not uncommon. Cf. Deut. 21, 10; 28, 48; but the construction has generally a distributive meaning. Here the sing. is doubtless due to the analogy of the "collective" construction, which permits a collective noun to be used with a sing. or plu. predicate.

ימים רבים. Accusative of duration of time. Ges. § 118, 3.

8. היושב. The participle conveys the idea of the Amorites' continous residence in the district prior to the advent of the Israelites.

וַיִּהְיוּ שָׁם לְגוֹי גָּדוֹל וְרַב וְיָדֵךְ וַיְצַוּוּ אֹתָם הַמִּצְרִים + G

צִפּוֹר מֶלֶךְ מוֹאָב וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשְׁלַח וַיִּקְרָא לְבִלְעָם בֶּן־
בְּעוֹר לְקַלֵּל אֶתְכֶם: (10) וְלֹא אָבִיתִי לִשְׁמַע לְבִלְעָם וַיְבָרֵךְ
בָּרוֹךְ אֶתְכֶם וָאַצִּיל אֶתְכֶם מִיָּדוֹ: (11) וַתַּעַבְרוּ אֶת־הַיַּרְדֵּן
וַתָּבֹאוּ אֶל־יְרִיחוֹ וַיִּלָּחֲמוּ בָכֶם בַּעֲלֵי־יְרִיחוֹ הָאֱמֹרִי וְהַפְּרִזִּי
וְהַכְּנַעֲנִי וְהַחִתִּי וְהַגִּרְגָּשִׁי הַחִוִּי וְהַיְבוּסִי וָאֶתֵּן אוֹתָם
בְּיֶדְכֶם: (12) וָאֶשְׁלַח לִפְנֵיכֶם אֶת־הַצִּרְעָה וַתְּגָרֶשׁ אוֹתָם
מִפְּנֵיכֶם שְׁנֵי מַלְכֵי הָאֱמֹרִי לֹא בְחַרְבְּךָ וְלֹא בְקַשְׁתֶּךָ:
(13) וָאֶתֵּן לָכֶם אֶרֶץ אֲשֶׁר לֹא־יָגַעְתָּ בָּהּ וְעָרִים אֲשֶׁר לֹא־
בְנִיתֶם וַתֵּשְׁבוּ בָּהֶם כְּרָמִים וְזֵיתִים אֲשֶׁר לֹא־נְטַעְתֶּם

9. לבלעם. See Num. 22—24 and Micah 6, 5.

10. אביתי. Lit. "I was not willing, I did not consent".

ויברך ברוך. The Inf. abs. *after* the verb in this construction intensifies the idea of the verb i. e. the action predicated rather than the manner of its occurrence or other circumstances of its predication. The point here emphasised is the act of blessing instead of Balaam's intention to curse. "And so he (actually) did bless you." Cf. note 3, 10. Sometimes the position of the Inf. abs. suggests the long continuance or prolongation of the action; and here the order may be a reference to the repeated blessings of Balaam. "And so he went on blessing you." Cf. Gen. 19, 9.

בעלי. Lit. "Owners, Masters" and so, "inhabitants of". Cf. Judges 9, 3 and 51.

11. האמרי. Jericho was at the entrance to Canaan and the key to its conquest; in the attack on this city therefore, the campaign against all the tribes is pictured.

13. יגעת. The sing. is peculiar occurring amid a number of verbs with the 2nd *plur.* pron. suffix. Targ. has לאיתון "Ye labored" as though the text were consistent with the other verbs in the verse, and this is supported by LXX and Pesh.

אַתֶּם אֹכְלִים: (14) וְעַתָּה יְרָאוּ אֶת־יְהוָה וְעִבְדוּ אֹתוֹ
בְּתָמִים וּבֶאֱמֶת וְהָסִירוּ אֶת־אֱלֹהִים אֲשֶׁר עָבְדוּ אֲבוֹתֵיכֶם
בְּעֵבֶר הַנָּהָר וּבְמִצְרַיִם וְעִבְדוּ אֶת־יְהוָה: (15) וְאִם רַע
בְּעֵינֵיכֶם לַעֲבֹד אֶת־יְהוָה בַּחֲרוּ לָכֶם הַיּוֹם אֶת־מִי תַּעֲבֹדוּן
אִם אֶת־אֱלֹהִים אֲשֶׁר־עָבְדוּ אֲבוֹתֵיכֶם אֲשֶׁר בְּעֵבֶר הַנָּהָר
וְאִם אֶת־אֱלֹהֵי הָאֱמֹרִי אֲשֶׁר אַתֶּם יֹשְׁבִים בְּאַרְצָם וְאָנֹכִי
וּבֵיתִי נַעֲבֹד אֶת־יְהוָה: ס (16) וַיַּעַן הָעָם וַיֹּאמֶר
חָלִילָה לָּנוּ מֵעָזֹב אֶת־יְהוָה לַעֲבֹד אֱלֹהִים אֲחֵרִים: (17) כִּי
יְהוָה אֱלֹהֵינוּ הוּא הַמַּעֲלֶה אֹתָנוּ וְאֶת־אֲבוֹתֵינוּ מֵאֶרֶץ
מִצְרַיִם מִבֵּית עֲבָדִים וַאֲשֶׁר עָשָׂה לְעֵינֵינוּ אֶת־הָאֹתֹת
הַגְּדוֹלֹת הָאֵלֶּה וַיִּשְׁמְרֵנוּ בְּכָל־הַדֶּרֶךְ אֲשֶׁר־הָלַכְנוּ בָהּ וּבְכֹל
הָעַמִּים אֲשֶׁר עָבַרְנוּ בְּקִרְבָּם: (18) וַיְגָרֶשׁ יְהוָה אֶת־כָּל־
הָעַמִּים וְאֶת־הָאֱמֹרִי יֹשֵׁב הָאָרֶץ מִפָּנֵינוּ גַּם־אֲנַחְנוּ נַעֲבֹד

V. 15 מעבר קרי.

14. יראו. Imper. of Lamed Aleph verb formed on the analogy of a Lamed He verb. See Ges. § 75, 00.

בתמים. Plu. adj. תמים used as a substantive.

והסירו. Cf. Gen. 35, 4. It was at Shechem that Jacob purified his household, burying their idols under the Oak.

15. את מי. מי is invariable for number and gender. In the acc. it is always preceded by את, unlike the neuter מה which does not receive the nota accus.

אם · · · ואם. Disjunctive sentences are introduced by אם · · · · ואם, אם · · · · אם, או · · · · או in the sense of "*sive . . . . sive*".

אשר בארצם. See note ch. 1, 3.

16. חלילה · · · · מעזב. "Far be it for us to forsake" the full construction with חלילה. See note 22, 29.

18. גם אנחנו נעבד. "We also, we will serve." The Hebrew is emphatic. We too, as well as you.

אֶת־יְהוָה כִּי־הוּא אֱלֹהִים הוּא (19) וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־ ס
הָעָם לֹא תוּכְלוּ לַעֲבֹד אֶת־יְהוָה כִּי־אֱלֹהִים קְדֹשִׁים הוּא
אֵל־קַנּוֹא הוּא לֹא־יִשָּׂא לְפִשְׁעֲכֶם וּלְחַטֹּאותֵיכֶם: (20) כִּי
תַעֲזְבוּ אֶת־יְהוָה וַעֲבַדְתֶּם אֱלֹהֵי נֵכָר וְשָׁב וְהֵרַע לָכֶם
וְכִלָּה אֶתְכֶם אַחֲרֵי אֲשֶׁר־הֵיטִיב לָכֶם: ס (21) וַיֹּאמֶר
הָעָם אֶל־יְהוֹשֻׁעַ לֹּא כִי אֶת־יְהוָה נַעֲבֹד: (22) וַיֹּאמֶר יְהוֹשֻׁעַ
אֶל־הָעָם עֵדִים אַתֶּם בָּכֶם כִּי־אַתֶּם בְּחַרְתֶּם לָכֶם אֶת־יְהוָה
לַעֲבֹד אוֹתוֹ וַיֹּאמְרוּ עֵדִים: (23) וְעַתָּה הָסִירוּ אֶת־אֱלֹהֵי

19. לא תוכלו וג׳, i. e. unless they put away every idolatrous and impure element from their worship.

אלהים קדשים. The *pluralis excellentiae* or *majestatis*, which intensifies the idea of the sing. or sums up the conditions and qualities inherent in the idea. Similar words besides אלהים are אדנים lord, master, בעלים owner, עליונים (Dan. 7, 18) Most High.

These plurals when referring to a single person are generally construed with the sing. of the predicate or attribute; but in a few cases, under presumably the influence of the plural form, with the plural as here. cf. Gen. 20, 13; 35, 7 also the phrase אלהים חיים Deut. 5, 23. 1 Sam. 17, 26. Jer. 10, 10.

קנוא. Alternative adjectival form for קנא jealous i. e. demanding exclusive service. In the Pentateuch the form קנא is used. In the later Books קנוא. See Introduction p. 12.

ישא ל. In the sense of "forgiving", נשא is usually constr. with the accus. of the sin. Less frequently with ל. Cf. Gen. 50, 17 where both constructions occur. שא נא פשע, לפשע שא נא.

22. אתם בחרתם. The pronoun makes the expression very emphatic. "Ye too have chosen."

23. אלהי נכר. A noun, = that which is foreign, foreignness. Targ. for the phrase is טעות עממיא "the idols of

הַנֵּכָר אֲשֶׁר בְּקִרְבְּכֶם וְהַטּוּ אֶת־לְבַבְכֶם אֶל־יְהוָה אֱלֹהֵי
יִשְׂרָאֵל: (24) וַיֹּאמְרוּ הָעָם אֶל־יְהוֹשֻׁעַ אֶת־יְהוָה אֱלֹהֵינוּ
נַעֲבֹד וּבְקוֹלוֹ נִשְׁמָע: (25) וַיִּכְרֹת יְהוֹשֻׁעַ בְּרִית לָעָם
בַּיּוֹם הַהוּא וַיָּשֶׂם לוֹ חֹק וּמִשְׁפָּט בִּשְׁכֶם: (26) וַיִּכְתֹּב
יְהוֹשֻׁעַ אֶת־הַדְּבָרִים הָאֵלֶּה בְּסֵפֶר תּוֹרַת אֱלֹהִים וַיִּקַּח אֶבֶן
גְּדוֹלָה וַיְקִימֶהָ שָּׁם תַּחַת הָאֵלָּה אֲשֶׁר בְּמִקְדַּשׁ יְהוָה: ס

the peoples". Perhaps the images the people had taken with the spoil of the conquered cities. (Kim. on v. 14.)

לבבכם. "Your heart". For the sing. noun in this connection see note 7, 6.

י' אלהי ישראל. "The Lord, the God of Israel"; note the contrast to אלהי נכר the Gods of the stranger.

25. ויכרת לעם. See note 9, 6.

חק ומשפט. Cf. Ex. 15, 25. "A Statute and an ordinance" that they should serve the Lord i. e. he used this renewal of the covenant as a means of binding the people more firmly to the service of their God.

26. הדברים האלה, i. e. the words used on both sides and the circumstances of the occasion, which he wrote and deposited with the Book of the Law. The literal meaning, and so the Targum paraphrase.

אלה. The usual pointing is אַלָה (terebinth) and is not otherwise found except in this instance. Targ. paraphrases אלתא as though the word were איל porch, (1 Kings 6, 31) and renders the phrase "Under the Porch in the Sanctuary of the Lord". This agrees with the rabbinical interpretation (on v. 1) that the Ark was brought from Shiloh to Shechem for the purpose of this solemn gathering and that the house in which it was temporarily lodged was regarded for the time as the Sanctuary. But "terebinth" is no doubt intended. See end of note 19, 33.

Perhaps a reference to the sacred associations of the place especially in the life of Jacob who under the Oak by

(27) וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם הִנֵּה הָאֶבֶן הַזֹּאת תִּהְיֶה־
בָּנוּ לְעֵדָה כִּי־הִיא שָׁמְעָה אֵת כָּל־אִמְרֵי יְהוָה אֲשֶׁר דִּבֶּר
עִמָּנוּ וְהָיְתָה בָכֶם לְעֵדָה פֶּן־תְּכַחֲשׁוּן בֵּאלֹהֵיכֶם: (28) וַיְשַׁלַּח
יְהוֹשֻׁעַ אֶת־הָעָם אִישׁ לְנַחֲלָתוֹ: ס (29) וַיְהִי אַחֲרֵי
הַדְּבָרִים הָאֵלֶּה וַיָּמָת יְהוֹשֻׁעַ בִּן־נוּן עֶבֶד יְהוָה בֶּן־מֵאָה
וָעֶשֶׂר שָׁנִים: (30) וַיִּקְבְּרוּ אֹתוֹ בִּגְבוּל נַחֲלָתוֹ בְּתִמְנַת־
סֶרַח אֲשֶׁר בְּהַר־אֶפְרָיִם מִצְּפוֹן לְהַר־גָּעַשׁ: (31) וַיַּעֲבֹד
יִשְׂרָאֵל אֶת־יְהוָה כֹּל יְמֵי יְהוֹשֻׁעַ וְכֹל ׀ יְמֵי הַזְּקֵנִים אֲשֶׁר
הָאֲרִיכוּ יָמִים אַחֲרֵי יְהוֹשֻׁעַ וַאֲשֶׁר יָדְעוּ אֵת כָּל־מַעֲשֵׂה יְהוָה
אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל: (32) וְאֶת־עַצְמוֹת יוֹסֵף אֲשֶׁר־
הֶעֱלוּ בְנֵי־יִשְׂרָאֵל ׀ מִמִּצְרַיִם קָבְרוּ בִשְׁכֶם בְּחֶלְקַת הַשָּׂדֶה
אֲשֶׁר קָנָה יַעֲקֹב מֵאֵת בְּנֵי־חֲמוֹר אֲבִי־שְׁכֶם בְּמֵאָה קְשִׂיטָה

Shechem buried the strange gods of his household. Gen. 35, 4. Cf. also Gen. 33, 20. See notes 1, and 14.

27. כי היא שמעה. Not of course to be taken in a literal sense, or as pointing "to primitive belief in a spirit dwelling within the stone (fetishism)"! C. B. Cf. Deut. 32, 1 ותשמע הארץ אמרי פי "And let the earth hear the words of my mouth", for a similar figurative invocation.

דבר עמנו, i. e. through the instrumentality of Joshua.

29. אחרי הדברים. The more usual expression is אחר Gen. 15, 1; 22, 1; 1 Kings 17, 17.

30. סרח. Cf. 19, 50, for similar transposition cf. כשב and כבש. LXX adds a passage to the effect that they buried with him the stone knives mentioned in 5, 2.

32. במאה. The ב pretii. See note 6, 26.

קשיטה. A unit of unknown value. R. V. translates "100 pieces of money"; but the standard may have been one of weight. Targ. renders חורפן lambs (as a standard value in exchange). In Beresh. Rab. Sec. 79 (on Gen. 33, 19

לְיוֹסֵף

נַיִּהְיוּ לִבְנֵי־יוֹסֵף לְנַחֲלָה׃ (33) וְאֶלְעָזָר בֶּן־אַהֲרֹן מֵת
נַיִּקְבְּרוּ אֹתוֹ בְּגִבְעַת פִּינְחָס בְּנוֹ אֲשֶׁר נִתַּן־לוֹ בְּהַר אֶפְרָיִם׃

where the word also occurs) a threefold interpretation is suggested:—(1) *weight* (ounce), (2) *lambs*, (3) *coin*; but this is purely conjectural, as the tenor of the passage shows. The word further occurs in Job 42, 11 where Targ. also renders "lamb" but neither the passage here nor in Gen. throws any further light upon the word.

ויהיו. There are two variations. LXX has ἔδωκεν as though the word were ויתנה "And he gave it" and Pesh. ויהי "And it was". MT is, however, quite regular; ויהיו the plural refers to Shechem and "the piece of land" or —according to Kim.—to "the bones of Joseph".

GEOGRAPHICAL AND HISTORICAL GLOSSARY.

ACHAN. 7, 1. The Israelite of the tribe of Judah who took of the "devoted" spoil of Jericho, his act involving the defeat of the people in their attack on Ai. Lots were cast to discover the guilty person. Achan was detected, he confessed his sin and indicated the hiding place of the treasure and "Babylonish" garment he had stolen. He was taken to the Valley of Achor with his family and belongings, and stoned to death. There is conflict of opinion as to the meaning of the verses 25 and 26 and as to how far the family were associated in the punishment. See note ad loc.

ACHOR. 7, 26. Note ad loc. Valley which according to 15, 7, was on the N. boundary of Judah, and led up from Jericho to the highlands of Judah. By some identified with the modern Wady El Kelt, but this probability is disputed in EB. The name was associated with gloomy thoughts to the Israelite. (Hos. 2, 15.)

ACHSAH. 15, 16. Daughter of Caleb, whom the latter promised in marriage to the capturer of Kiriath-Sepher (Debir).

ACHSAPH. 10, 1. Note ad loc. Prob. situated about 4 miles from the coast opposite Acre or Accho.

ACHZIB. 19, 30. Note ad loc. On the coast 5 m. N. of Acre.

ADAM. 5, 16. Said to be near Zaretan (q. v.); not mentioned elswhere in the Bible.

ADONI-ZEDEK. 10, 1. Note ad loc. King of Jerusalem, and head of the Southern Confederacy against Joshua.

ADULLAM. 12, 15. A town in the Shephelah or "Lowlands" of Judah. Here on two occasions (1 Sam. 22, 1; 2 Sam. 5, 17) David took refuge from Saul. Subsequently fortified by Rehoboam.

ADUMMIM. 15, 17. Ascent of, on the road from Jericho to Jerusalem. Note ad loc.

AI. 7, 2. (Heb. הָעַי always with the article = The Heap.) About two miles E of Bethel, and separated from it by a deep ravine. It was about 10 m. NW of Jericho, and was a natural route for invaders to take who were making for the centre of the country. The climb from Jericho to Bethel by Ai was nearly 3000 feet, and this feature of the road is indicated in the text (v. 2—3) by the expressions "Let not all the people go up". "Make not all the people to labor thither." Joshua destroyed it, but by Isaiah's time 10, 28 it was rebuilt (עַיָּת), and after the Exile (Ezra 2, 28) it was inhabited by the Benjamites.

AIN. ("Fountain"). 15, 32. Note 19, 7. About 15 m. NE of Beersheba. A town of Judah and Simeon, subsequently (21, 16) assigned to the Levites.

AJALON. 10, 12. A town (the modern Yalo) on the S. side of the Valley of that name which runs SW from Bethoron towards the sea. Well known for its connection with Joshua's poetical prayer. The town was subsequently fortified by Rehoboam against attacks from the South (2 Chr. 11, 10.)

AKRABBIM. 15, 3. Note ad loc. On the SE border of Judah, one of the passes between Edom and Judah.

AMMONITES. According to Gen. 19, 38 descendants of the younger daughter of Lot, Moabites being from the elder sister. The two races are frequently closely connected in the Bible. (Deut. 23, 3—5. Judges 3, 13 &c.)

Their territory was to the East of the Jordan but is not otherwise clearly defined. It probably lay to the NE of Moab. They were often in conflict with Israel (Judges 11. 1 Sam. 11. 2 Sam. 10—12. 2 Chron. 20, 25. 27, 5). After the return from the exile we find Tobiah the Ammonite in bitter opposition to Nehemiah.

AMORITES. One of the nations of Palestine subjugated by the Israelites, and forming with the "Canaanites" the chief section of the inhabitants. Their settlements were in the high central ground of the country, and in this respect they are contrasted with the Canaanites (5, 1 and also Num. 13, 29) who dwelt in the lowlands. There were also Amorite dwellers on the high table-land E. of Jordan, Sihon their King at the time (Num. 21, 26) having taken the pasture-land S. of Jabbok, and driven the Moabites its former possessors across the Arnon. After the conquest of Canaan, nothing further is heard in the Bible of the Amorites. A view of Wellhausen that Canaanite and Amorite are substantially synonymous terms is refuted by Winckler. (E. B. on "Amorites".) See also E. H. H. pp. 20, 21 "But though the Babylonians continued to include Canaan in the general term, 'land of the Amorites', and spoke of the Canaanite himself as an 'Amorite', they nevertheless came to know that there was a distinction between them . . . From the seventeenth century B. C. downwards, Amorite and Canaanite cease to be synonymous terms."

ANATHOTH. 21, 18. City of Benjamin assigned to children of Aaron, on a ridge 3 m. NNE from Jerusalem.

APHEK. 13, 4. Note ad loc. Site not identified. Perhaps in the N. of the plain of Sharon towards Cesarea.

ARABAH. Lit. = The Desert. Especially of the deep Valley of the Jordan, running N. and S. of the Dead Sea. Its N. part i. e. between the Sea of Galilee and the Dead Sea, is called by the Arabs, El Ghor ("The Rift"). See "Jordan".

ARAD. 12, 14. About 17 miles SE of Hebron.

ARCHITES. 16, 2. Probably the name of inhabitants of a place Archi, whose modern name is Ain Arik, about 5 miles W of Bethel.

ARGOB. A district in Bashan which was assigned to the half-tribe of Manasseh. It was "a region full of walled and gated cities." H. G. H. L. p. 551. Identified generally with the modern Leja formerly known as Trachonitis, the word used by the Targum in translating Argob.

ARNON. 12, 1. River of Moab flowing from the East into the Dead Sea, opposite En-gedi. About 45 miles long. A striking feature is the steepness and narrowness of the ravine through which it passes before it empties into the Dead Sea. It formed theoretically the Southern boundary of Reuben, dividing it from Moab, but there were Moabite towns to the north of the river.

AROER. 12, 2. A city in the Valley of the Arnon (q. v.). In the territory originally of Sihon, and assigned to Reuben.

ASHDOD. 11, 17 and 15, 46 and 47. The northernmost of the 5 chief Philistine cities, near the coast, midway between Gaza and Joppa. The Ark when captured by the Philistines in the time of Eli was first brought to Ashdod (1 Sam. 5). Besieged and captured by Tartan, the Assyrian general in the reign of Hezekiah. The modern Esdud.

ASHTAROTH. 12, 4. One of the chief cities of Og, King of Bashan.

ATAROTH. 16, 2. About 10 miles SW of Bethel, on the S. border of Ephraim.

AVVIM. 13, 14. (a) Note ad loc. (b) 18, 24. A city in the Benjamite territory, perhaps = Ai?

AZEKAH. 10, 10. In the lowlands of Judah, near Socoh (1 Sam. 17, 1). One of the towns to which the Israelites pursued the five kings after the battle of Gibeon.

Fortified by Rehoboam and one of the last cities to be reduced by the Babylonian (Jer. 34, 7).

AZNOTH-TABOR. 19, 34. Note ad loc.

AZMON. 15, 4. A site not identified, marking the W. portion of the S boundary of Judah before it passed out at the brook of Egypt.

BAALAH. Another name for Kirjath Jearim. 15, 9.

BAAL GAD. 11, 17. The most northern point of Joshua's conquest. By some identified with Caesarea, but this is hardly probable. More likely near Mt. Hermon. On account of the expression "in the valley of Lebanon", "Some site near Lebanon, would seem more suitable" Bennett S. B. O. T. Gad (גד) "Good Fortune", and the place so called from the worship here of the God of Fortune.

BALAAM. 13, 22. Note ad loc. See also Num. 22, 24.

BALAK. 24, 9. King of Moab who sent for Balaam to curse Israel in order to stay their victorious progress (Numbers 22).

BEEROTH. 9, 17. ("Wells") One of the four cities of the Gibeonite Confederacy, about 10 m. N. of Jerusalem. Assigned to Benjamin 18, 25.

BEER-SHEBA. 19, 1. The Well of Seven (wells), or "The well of the Oath" as "well of swearing by seven (lambs)". Gen. 21, 30, 31. One of the towns in the southern territory of Judah assigned to Simeon, about 20 miles SW of Hebron. Samuel's sons were judges at Beersheba, hence it must have been a town of importance. Amos speaks of it as a sanctuary frequented even by people from the Northern Kingdom. "From Dan to Beersheba" an expression for "All the land of Israel", equivalent to "From John O'Groat's to Land's End" for all Britain. After the fall of the N. Kingdom the expression became "from Geba to Beersheba". B. was the practical southern boundary of the Holy Land, but not the ideal boundary, which was the "River of Egypt" (15, 4).

BETH-AVEN. 7, 2. Lit. = "House of Iniquity". To the E of Bethel. Site not identified, but it was no doubt "the last village on the edge of the desert Country, for to this it gave the name "Wilderness of Beth-Aven" (18, 12) E. B. By some considered identical with Beth-el and a contemptuous name for it, (cf. Hosea 10, 8) but in 1 Sam. 13, 25 and 14, 23 as well as in above, it is indicated as a separate place.

BE-ESHTERAH. 21, 17 = Prob. Beth-Eshterah or Ashtaroth, city of E. Manasseh assigned to the Levites.

BENE-BERAK. 19, 45 assigned to Dan. On the sea-coast plain. SE of Joppa. In later times it became the seat of the school of the famous Rabbi Akiba. Identified with the modern Ibn Ibrak.

BETHEL. 7, 2. "The House of God." Ancient name Luz. Situated 2 m. N of Ai, on the S of Ephraim between the border of that tribe and Benjamin. The site of the present Beitin. Its situation is on a hill "on the backbone of the Central range" about 3000 feet above the sea level—which rises in a series of terraces or steps. Along its Western slope one of the main roads from Jerusalem to the North has always run. For events at Bethel in the lives of the Patriachs see Gen. 12, 8. 13, 3. 28, 10—22; 35, 6—10. It was one of the three cities to which Samuel went in his yearly circuit to judge the people. At the division of the Kingdom, Jeroboam taking advantage of its ancient sanctity for political purposes, set up a golden calf there, and made it one of the two national shrines he established to prevent his people going to Jerusalem (1 K. 12, 29—33). The place accordingly symbolised apostasy from God (Amos 4, 4). In 8, 17, the men of Bethel assisted Ai, and its King is mentioned in the list slain by Joshua (12, 16) but apparently the city was not captured till the period of the Judges (Jud. 1, 22).

BETH HOGLAH. 15, 16 and 18, 18. Perhaps = "House (place of) Partridge". SE of Jericho on the border of Benjamin and Judah.

BETH-HORON. 10. Name of two villages An "upper" and "lower" or "nether", about 10 miles NW of Jerusalem. They commanded the steep and difficult pass which led from the maritime plain into the Hill country. From Gibeon (5 miles SE of Upper B. H.) the path ascends and this ascent marked the first stage of the pursuit of the allied Kings by the Israelites (10, 10). Upper Beth Horon is 2000 feet above the sea-level. Lower B. H. about 2 m. further on, 500 feet lower, and from the latter commences the steep and rough descent to the Maritime plain. Beth Horon in later Jewish History was the scene of a great victory of Judas Maccabeus over the Syrians (1 Maccabees 3) and also (in 66) of a defeat inflicted by the Jews on the Roman invaders under Cestius Gallius.

BETH-JESHIMOTH. 12, 3. Probably on the NE corner of the Dead Sea. Assigned by Joshua to Reuben, but in the possession of the Moabites for a considerable time after (E. B.)

BETHLEHEM. 19, 15. ("House of Bread"). One of the Towns of Zebulun, to the N. of the western end of Plain of Esdraelon.

BETH-PEOR. 13, 20. In the valley of the Jordan on the E. side, assigned to the Reubenites. Near Mt. Peor. Its exact site is unknown, but references in the Talmud prove that it still existed in the second century of the present era.

BETH-SHEAN. 17, 11. "House (place) of Quiet." A strongly fortified city situated on a hill, commanding one of the finest views in the valley of the Jordan, and dominating the ancient road between Damascus and Egypt; situated on the SE of the valley of Jezreel and 3 m. W. of the Jordan; not conquered at first, but fell into the

hands of the Israelites in the time of Solomon. The modern Beisan.

BETH-SHEMESH. 15, 10. "House (Temple) of the Sun." A city on the border of Judea near the Philistine territory. The Ark of the covenant remained here for some time after it was released from the Philistines (1 Sam. 6, 9 sq.). Under Solomon it was the seat of one of his royal officers. Another city of the same name assigned to Issachar has not been identified.

BEZER. 20, 8. ("Fortress"). One of the cities of Refuge, on the E of Jordan in the territory of Reuben. Mesha king of Moab rebuilt it. M. I. lines 27 and 28, "I built Bezer for it was (cut down) by the armed (men) of Dibon". Allotted to the Levites.

BOHAN. 15, 6. Stone of. A boundary mark between Judah and Benjamin.

CABUL. Town on the border of Asher about 9 m. SE of Acre. Name also of the district (prob. same locality) containing the 20 cities given by Solomon to Hiram of Tyre.

CALEB. 14, 6. Often as here designated "the Kenezite" denoting, according to modern view the extraction of the family from the Kenezite clan of Edom. But see note ad loc. The faithful spy representing Judah who brought back an encouraging report of Canaan to the people in the desert (Num. 13). After the conquest he claimed Hebron as his portion according to Num. 14, 22 and Deut. 36—and, driving out the Anakim, took possession of the city.

CANAANITES. Used in two senses. (1) As a general term for the whole of the people who inhabited the Holy land. (2) In a more restricted sense as one of the seven tribes or nations (and with the Amorites, the most important) dispossessed by the Israelites. They dwelt in the lowlands and plains between the shores of the Medi-

terranean and the hills of Judah and Ephraim, and also on the West side of the Jordan plain.

CARMEL. 19, 26. ("Plantation, garden land"). A ridge about 12 miles long, with fertile slopes, extending from the plain of Esdraelon, NNW to the Mediterranean where it terminates in a bluff promontory about 8 miles S. of Acre. Divides the plain of E from that of Sharon. Scene of Elijah's challenge to the priests of Baal (1 King 18). According to tradition the site of Elijah's triumph was on the Eastern end of the ridge at a spot called "El Maharrakah" (the burning). (b) 15, 55 a town in the Hill country of Judah.

CHEPHIRAH. 9, 17. (Prob. = the Village). One of the four cities of the Gibeonite confederacy afterwards assigned to Benjamin. 18, 26.

CHESULLOTH. 19, 18. Note ad loc.

CHINNEROTH. 10, 2; and

CHINNERETH. Sea of; 13, 27. See note ad loc.

CHISLOTH-TABOR. 19, 12. "The flanks of Tabor". See note ad loc.

DABLISHETH. 19, 11. "Hump". A town on the border of Zebulun.

DABERATH. 19, 12. A town on the border of Zebulun at the foot of Mt. Tabor assigned to the Levites 24, 28.

DEBIR. 10, 39. Called Kirjath Sepher in 15, 16. See note ad loc. Town about 11 miles SW of Hebron. Taken by Joshua, afterwards probably recovered by the Canaanites, for Caleb offered his daughter as wife to any who would retake the city.

DIBON. 13, 9. A city of Moab.

DOR. 11, 2. An important Phoenician settlement on the coast about 15 miles South of Carmel. Its king joined the north confederacy against Joshua. The heights of Dor are probably the hills of the Carmel range to the N. and W. of Dor. See also note 17, 11.

EBAL. 8, 30. Mountain on the N of Shechem. With Gerizim on the S. it encloses the fertile Valley of Shechem.

EDOM. 15, 1. The region of Mt. Seir (q. v.) inhabited by the descendants of Esau. To the South of Palestine, and extending southward as far as Elath which was one of its seaports. Separated from Moab (to its NE) by the brook Zered.

EDREI. 12, 4. One of the chief cities of Og king of Bashan.

EGLON. 10, 3. One of the cities of the southern confederacy against Gibeon. The city was taken after Lachish. Situated about 2 miles N of Lachish and 20 W of Hebron.

EKRON. One of the five chief cities (and the most northerly) of the Philistines; inland.

ELEAZAR. 14, 1. Son and successor, as high priest, of Aaron. He took part in the distribution of the land; his death and burial are recorded 24, 23.

ENDOR. 17, 11. ("Spring of Dor"), town of Manasseh situated in the territory of Issachar, about 2 miles S. of Mt. Tabor. The residence of the witch consulted by Saul prior to the battle of Gilboa (1 Sam. 28, 7).

EN-GEDI. 15, 61. ("The well of the wild goat.") On the W. shore of the Dead Sea, about 15 miles E by S of Hebron. An oasis remarkable for its extraordinary fertility. The modern Ain-jidi.

EN-ROGEL. 15, 7. ("The fountain of the Fuller.") Note ad loc. A spring, one of the landmarks on the boundary between Judah and Benjamin. Near Jerusalem and probably the source of the water for the pool of Siloam.

EN-SHEMESH. 15, 7 and 18, 17. SE of Jerusalem and NW of Bethany. On the border of Judah and Benjamin.

ESHTAOL. 15, 33. About 12 miles W of Jerusalem, towards Philistia. Assigned to Dan 19, 41. The form of the word is that of the Inf. of the Arab VIIIth conjugation from שאל, so, too, Eshtemoa.

ESHTEMOA. 21, 14. Levitical city in S. Judah assigned to children of Aaron, about 8 miles S. of Hebron. See Eshtaol.

EUPHRATES. The פרת. Sometimes referred to simply as הנהר "The" river, 1, 4. The main river of Nearer Asia. It flows through the Taurus Range, and empties itself into the Persian Gulf.

GATH. 17, 22. One of the well known cities of Philistia, situated inland near the border of Judah. The native place of the giant Goliath (1 Sam. 17, 4).

GAZA. 10, 41. One of the five principal cities of the Philistine and the most southern, near the coast.

GEBA. 21, 17. Levitical city about 8 miles N. of Jerusalem. Fortified subsequently by Asa King of Judah.

GEBAL. 13, 5. A maritime town of the Phoenicians, the Byblus of the Greeks, four miles N of the river Adonis.

GELILOTH. 18, 7. ("circles", "districts"). A place on the border of Benjamin and Judah.

GERIZIM. 8, 33. Mountain to the S of Valley of Shechem. See Ebal.

GESHURITES. (a) Inhabitants of a small kingdom on the territory (NE) of Bashan. (b) In 13, 2 the reference is to a territory in the extreme S. of Palestine beyond Philistia.

GEZER. 10, 33. A town (the modern Tell Jezer) in the S, whose king and people came to the help of Lachish against Joshua, but were completely defeated by him. The city itself remained in the possession of the Canaanites till captured by Pharaoh of Egypt who gave it as a portion to his daughter when she married Solomon.

GIBEON. 9, 3. City of the Hivites in central Palestine about 5 miles NW of Jerusalem, and 7 miles SW of Ai, and situated in the territory of Benjamin. It was the head of a confederacy of four cities (9, 17), an indication of its importance. The story of the deception of the Gibeonites and its result is given in ch. 9. Gibeon figured in the later history and in Solomon's time attained something of the character of a national sanctuary. (1 K. 2, 28—34; 3, 5—15).

GILGAL. 4, 19. Note ad loc. Site of first camp of the Israelites after crossing the Jordan—situated on rising ground about 2 miles East of ancient Jericho. Here were set up the twelve stones taken from the bed of the river. Joshua made it the basis of his military operations against the Canaanites.

GILEAD. 12, 2. A mountainous district on the E. of the Jordan. Bashan lay on its N. and Moab and Ammon to the S. Jabesh-Gilead, Mahanaim, Ramoth-Gilead were its chief towns. But it sometimes designates in general the land E of the Jordan in so far as it was inhabited by the Israelites 22, 9. Num. 32, 9. Its boundaries are therefore difficult to determine.

GOLAN. 20, 8. One of the cities of refuge and of the Levites, and the most northerly of them on the E. side, probably near the Sea of Galilee.

GOSHEN. 10, 41. Note ad loc.

GIRGASHITES. One of the Canaanitish nations dispossessed by the Israelites. Their territory has never been exactly located. It is only known that their settlement was on the W. side of the Jordan (24, 11).

HAMATH. 13, 5. A city in Syria on the Orontes 150 miles to the N. of Dan. "The entrance to Hamath" is the mouth of the valley between Lebanon and Hermon, which was the main entrance into Palestine from the N.

HAZOR. 11, 1. Important city in the N. afterwards assigned to Naphtali; and near the Waters of Merom. Head of the northern confederacy against Joshua. Its King (Jabin) was defeated and the city burnt. Later the capital of another Jabin whose army under Sisera was defeated by Barak (Judges 4, 22). Probably this was the Hazor fortified by Solomon. Its inhabitants were carried off by Tiglath-Pileser (2 K. 15, 29). (b) Also a city of the southern portion of Judah about 18 miles S. of Hebron (15, 23). (c) Hazor Hadattah 15, 25, note ad loc.

HEBRON. 10, 7. ("The confederacy"). "Hebron is no doubt one of the oldest existing cities in the world". (Bennett S. B. O. T.) An important city of S. Judah, midway between Jerusalem and Beersheba. Its King Hoham slain by Joshua. Previously called Kirjath Arba (Note 14, 15). On divison of the land, it fell to the lot of Caleb. Assigned as a city of refuge 20, 7. Under David it rose to great prominence being the seat of his rule for 7 1/2 years (2 Sam. 5, 5). See also Gen. 13, 18, and 23, 2 sq. The modern name is Al-Khalil, "the friend" i. e. of God (= Abraham), and it contains a considerable Jewish population with four synagogues.

HEPHER. 12, 17. In Central Palestine, but exact site unknown.

HERMON. Mt. on NE border of Palestine at the S end of the Anti-Lebanus range. It was the northern landmark of the Israelites "from the river of Arnon unto Mt. Hermon" (Deut. 3, 8). Also called by the Sidonians "Sirion", (and the Amorites "Senir", although from Song of Songs 4, 8 Senir seems to be the name of one of the 3 peaks of the Mt.), signifying "breastplate" by reason of its rounded top which, covered with snow, gleamed in the sunlight.

HESHBON. See Sihon.

HILL COUNTRY. Between the Arabah and the Shephelah (q. v.) the Central Range ran, N. and S. of the country. In the N it is intersected by the Plain of Esdraelon, called at its Eastern end the Valley of Jezreel, which unites the Valley of the Jordan with the Maritime plain. The northern section of the Range is called Mt. Naphtali; the centre, Mt. Ephraim; the South, the Mountain (or Hill country) of Judah. At its southern end it descends gradually into the Negeb (q. v.)

HINNOM. 15, 8. Valley of. Note ad loc.

HITTITE. See note 1, 4.

HIVITES. Enumerated as one of the seven nations dispossessed by the Israelites. In 11, 3 they are located near Mt. Hermon. But see note ad loc. According to Gen. 34, 2 and Josh 9, 7 their chief settlement was in Central Palestine.

HOHAM. See Hebron.

HORMAH. 19, 4. In the S assigned to Simeon. Memorable also as scene of defeat of Israelites when they attempted to advance against the Canaanites after the return of the spies (Num. 14, 45).

IBLEAM. 17, 11, a city in Issachar belonging to Manasseh, about 3 m. W. of Jordan and 8 S. of the Sea of Galilee. Noticed in 2 Kings 9, 27 in Jehu's pursuit of Ahaziah.

IPHTAEL. 19, 4. ("God openeth".) A valley between Asher and Zebulun, near Jotopata.

JABBOK. 12, 2. A winding river which divides the hill country of Gilead, falling into the Jordan on the West. It was the boundary between the kingdoms of Sihon and Og. Called here "the border of the children of Ammon". The reference is to the upper part of the river where it circles and passes Rabbath Ammon near its sources. See Gen. 32, 22, for its connection with the history of Jacob.

JAHAZ. Assigned to the territory of Reuben. Scene of the defeat of Sihon (Num. 21, 23). From the reference by Mesha in M. I. lines 19 and 20, it may be inferred that Jahaz was near Dibon in Moab.

JAIR. 13, 30. Son of Manasseh who conquered the cities in or near the district of Argob, and called them after his name. "Havoth-Jair" = "the tent villages of Jair". Note ad loc.

JARMUTH. 10, 3. A town in the Shephelah (low-land) of Judah about 16 miles SW of Jerusalem. Its King Piram, was one of the five led by Adonizedek in coalition against the Gibeonites.

JAZER. 13, 25. On the E. of the Jordan, towards the land of the Ammonites.

JEBUSITES. A warlike tribe, one of the seven nations of Canaan, inhabiting a mountainous district whose capital at the time of Joshua was Jerusalem.

JERICHO. See note 2, 1. Situated in the Jordan Valley about 5 miles W of the river, and about the same distance N. of the Dead Sea. It was a well fortified city, of military importance; and being opposite to fords across the Jordan, commanded the entrance to Palestine. In later times after its rebuilding by Hiel (1 K. 16, 34), it rose again to importance, a school of the Prophets settling there. It has a Post-Biblical history of some interest, but was entirely burned by the Crusaders. A small village Al-Riha consisting of but "a few hovels and a tower on the edge of a swamp" (H. G. H. L. 266), is all that remains of the once stately city, mistress of a fertile plain.

JERUSALEM. 10, 1. For name, see note ad loc. For description of site, and history of the sacred city the student is referred to any modern Bible Encyclopaedia.

JEZREEL. 19, 18. A city of Issachar, in the plain of that name, situated on an eminence, with a view of Carmel on the W. and Jordan on the E. Selected by

Ahab as his chief residence. Scene of the death of Jezebel and her son, Jehoram, on the revolt under Jehu (2 K. 9, 14—37).

The plain of Esdraelon is another (later and Greek) name for the plain of Jezreel. (b) 15, 56. Town in the hill country of Judah.

JOKNEAM. 19, 11. On the border of Zebulun, and described 12, 22 as in the district of Carmel, at the NE end of the plain of Esdraelon. Assigned to the Levites.

JOKTHEEL. 15, 38. In the Shephelah or Low-lands of Judah, about 5 m. W of Emmaus.

JABNEEL. 15. 11. (a) 12 m. from Joppa. Note ad loc. 19, 33. (b) 19, 33. A city of Naphtali SW of Sea of Galilee.

JOPPA. 19, 46. Seaport town of Palestine (modern Jaffa). 35 m. NW of Jerusalem.

JORDAN. (The descender or down comer.) Chief river of Palestine, formed by the confluence of four streams which unite into one before entering the "Waters of Merom". (Lake Huleh.) Of these four, the Hasbany and the Banias rising in or near Mt. Hermon are generally regarded as the sources of the Jordan. From Merom, the river flows rapidly south into the Sea of Galilee (Lake of Gennesaret or Tiberias) whence it issues as a torrent flowing down a narrow bed and emptying itself into the Dead Sea at its northernmost point.

The river has a fall of more than 3000 feet from its source to its mouth, and at one portion of its course the fall is about 600 feet in nine miles. Its course is so winding that between Tiberias and the Dead Sea, a distance of 65 miles, it traverses about 200.

The Jordan Valley is remarkable. The lower portion (the actual bed of the river) is below the level of the sea, and guarded on both sides by terraces of cliffs. These make the climate almost tropical in character. (See note

6, 20). The river may be said to have two banks, one when the river is low, the second enclosing the stream when it overflows on the melting of the snows of Hermon in the spring. (See note 3, 4.)

The Jordan Valley is divided into two parts. The upper Valley N. of Sea of Galilee, and the Lower, between the Sea of G. and the Dead Sea. It varies in width from 3 to 13 miles; it is called in Hebrew the Arabah, and by the Arabs, El Ghor (the Rift). To the N. of Jericho the Valley opens out to a width of about 12 miles, forming the plain of Jericho. The valley lies between the central ranges of Hills or the Highlands, and the Mountains of Gilead.

JOSHUA. Name originally הושע Hoshea = Salvation, Num. 13, 8 and changed by Moses (Num. 13, 16) to יהושע = The Lord is Salvation. An Ephramite—the servant and successor of Moses, for whose prestige he was jealous when Eldad and Medad prophesied in the camp. (Num. 11, 27.)

He first leaps into notice at the repulse of the Amalekite (Ex. 17, 8 sq.) where he leads the defending troops. One of the twelve spies chosen to survey the land of Canaan (Num. 13, 9) and on his return sought with Caleb to allay the fears of the people that had been aroused by the exaggerated report of the other ten. During his leadership he exhibited sterling qualities, i. e. military skill and courage, energy, tact, and equity, combined with an example of faith and humility. His last addresses contain scarcely a word of his own achievements in the great work of his life.

KADESH-BARNEA. 10, 41. In the wilderness on the S. of Judea and 50 miles S of Beersheba. Identified with the modern "Ain Kadis". One of the most important places in the history of Israel prior to the conquest. The farthest point towards Canaan to which the Israelites

reached in the 40 years wandering; from here the 12 spies were dispatched to view the land.

KANAH. 16, 8. A brook in Ephraim (see note ad loc.), probably the Wady Kanah, falling into the Mediterranean above Joppa.

KEDESH. 12, 21. = Kedesh-Naphtali 19, 37, in Naphtali NW of Lake Huleh (Waters of Merom). The scene of the assembly of the army under Deborah and Barak (Judges 4, 10). Taken by Tiglath-Pileser in Pekah's reign (2 K. 15, 29). Assigned as a Levitical city of Refuge for the North 20, 17.

KEILAH. 15, 44. A city in the Lowland (Shephelah) of Judah. David rescued it from the hands of the Philistines and stayed there for a time during his flight from Saul (1 Sam. 23, 7 sq.).

KIRIATHAIM. 13, 19. Perhaps a dual form = "Double" "city" or "two cities". But for termination see note ad loc. A city on the Moabite plateau assigned to Reuben. It is mentioned in the inscription of Mesha on "The Moabite Stone" who calls it Kiriathan and declares that he had built or restored it.

KIRJATH-JEARIM. 9, 17. "City of the woods." One of the four cities of the Gibeonite confederacy, on the border of Judah and Benjamin, about 9 miles NW of Jerusalem in the territory of the first-named tribe. Also called (18, 14) Kirjath-Baal, and so probably a seat in its earlier history of the worship of Baal. The ark rested here for 20 years (1 Sam. 6, 3. 7).

KIRIATH-SEPHER. 15, 15. See Debir and note ad loc.

KISHION. 21, 28. City of Issachar assigned to the Levites to the N of Megiddo.

LACHISH. 10, 3. A city in the Shephelah of Judah whose king Japha with the four other Amorite chieftains was defeated by Joshua at Gibeon. It occupied a strong

position and was the only city mentioned in this ch., whose capture took two days, the others falling at once. Its fortification by Rehoboam is mentioned in 2 Ch. 11, 9 and it was one of the two last "fenced cities" to fall to Nebuchadnezzar Jer. 34, 7. For further evidence of its strength see note ad loc.

LESHEM. 19, 47. (Also known as Laish or Dan.) Note ad loc. City of Dan at the most northern point of Israel's territory about 10 m. N. of the Waters of Merom.

LIBNAH. 10, 29. A town in the lowlands of Judah, taken by Joshua in his southern campaign. Site not identified, but it presumably lay not far from Lachish, SW of Judah and on the edge of the Philistine plain.

MAACHATHITES. 12, 5. A people whose country lay in the N of the Geshurites (q. v.).

MACHIR. 17, 2. The eldest son of Manasseh to whom Gilead was assigned. The importance of his family is shewn by the occasional use of his name instead of Manasseh for the whole tribe (Judges 5, 14). It would seem as if at one time the tribe of Manasseh was known by the name of Machir.

MADON. 11, 1. One of the cities of the N. confederacy against Joshua, perhaps on the W of the Waters of Merom.

MAHANAIM. 13, 26. (Lit. = "Two camps", Gen. 32, 1 and 2.) On the E of Jordan in the mountains of Gilead, selected by Abner as the headquarter of Ishbosheth (2 Sam. 2, 8) and place of David's refuge where he fled from Absalom (2 Sam. 17, 24—29). Allotted to the Levites.

MAKKEDAH. 10, 10. Town in the low-lands of Judah whose site is not identified with certainty. It was in the cave at M. that the five kings of the Amorites were taken and slain.

MARALAH. 19, 11. On the border of Zebulun, probably about 2 miles W. of Nazareth.

MEDEBA. 13, 9. In Moab, on the Table-land, note ad loc.

MEGIDDO. 12, 21. An important town and stronghold on the S part of the plain of Esdraelon, about 15 miles from the coast. It was the western end of a chain of fortified cities of which Beth Shean (q. v.) was at the E; and it commanded the routes of the caravans and military expeditions from Philistia and Egypt. It was near the scene of Sisera's defeat (Judges 5, 19). Here Ahaziah king of Judah fled at the rebellion of Jehu against Je-horam (2 Kings 9, 27).

ME-ERAH. 13, 4. Note ad loc.

MEROM. Waters of, 11, 5. Identified usually with the most northerly of the three lakes in the Jordan Valley (the others being the Dead Sea, and the Sea of Galilee). The modern Lake Huleh. It was the meeting place of the confederacy of northern kings against Joshua and the scene of their defeat.

MICHMETHATH. 16, 6. On the N. border of Ephraim about 4 miles SE of Shechem.

MISHAL. 21, 30. A city of Asher, assigned to the Levites, situated probably about 5 miles NW of Acre.

MISREPHOTH-MAIM. 11, 8. Note ad loc.

MIZPAH, or MIZPEH. ("Watch Tower") (a) 11, 3. A district at the foot of Hermon and N. E. of Waters of Merom. (b) 15, 38. A city of Judah in the maritime lowland. (c) 18, 26. A city of Benjamin. There are also a Mizpeh of Moab 1 Sam 22, 3 and Mizpah of Gilead Judges 11, 29, the latter probably identical with the Ramoth-Mizpeh of Gad (13, 26).

MOAB. Name of a district and people E. of Jordan. Moab was according to Gen. 19, 38 the son of Lot's elder daughter. The country of Moab was a plateau (See note 13, 9) about 3000 ft above the sea rising from N to S.

It was bounded on the S. by Edom, on the W. by the Dead Sea, on the E. by Ammon and the Desert (Arabian) and on the N. probably by a line drawn a few miles to the N. of the Dead Sea from the Jordan. During Israel's encampment in the plains of Moab, the events with which Balaam is connected took place (Num. 22—24) and the two peoples were frequently in conflict during Bible times.

NAPHTAOH. 15, 9. Fountain of the waters of. On the border between Judah and Benjamin. Usually identified with the Spring Lifta to the NW of Jerusalem.

NEGEB. Translated "the South" but meaning "The dry or parched land." A plateau tract of moderate elevation from below Hebron southward towards the desert, and from the Arabah to the coast. Although called the arid land, many parts are fertile and well watered for pasturage. The district was, later, variously named according to the people who lived in the different parts.

OG. 2, 11. King of Bashan to the E. of Jordan, opposite the Sea of Chinneroth. His chief cities were Ashtaroth and Edrei. He was defeated near the latter city by the Israelites (Num. 21, 33) who took possession of his territory.

PERIZZITE. One of the Canaanite peoples, whose territory was promised to the Israelites. Found in the districts in the South (Judges 1, 4 and 5) and in the centre (Gen. 13, 7. 34, 30) of Palestine and also further towards the Carmel ridge (Josh. 17). They are mentioned among the tribes reduced by Solomon (1 Kings 9, 20—22) and their separate existence is recorded in Ezra 9, 1. Some modern commentators consider the word פְּרִזִּי = פָּרָז, "hamlet-dweller", and that, in the former term, the Bible includes all peoples inhabiting unwalled towns. But the etymology is not certain.

PHILISTINES. 13, 2. A powerful people occupying the region along the Maritime Plain, extending from Joppa

to the Shihor or Brook of Egypt. On the East their territory reached to near Beth Shemesh. The chief towns are enumerated v. 3. The plain stretching up to the Judean hills was a wide and fertile one, adapted both to a very productive agriculture and also to the development of military power. The Philistines had, it is believed, become masters of the territory by dispossessing the previous Canaanitish inhabitants some of whom still remained, while other peoples, such as the Geshurites and Amalekites, lived near or probably among the Philistines. Giants or Anakim were also found there down to David's time. The struggle for supremacy between the Israelites and Philistines forms a main part of the story in Judges and Samuel and it was not until David's time that the Philistines' power was effectually broken. After the division of the kingdom at Solomon's death, they regained in part their independence.

PHINEHAS. 22, 13. Son of Eleazar and grandson of Aaron. He headed the deputation sent to remonstrate with the $2\frac{1}{2}$ tribes on the E of Jordan for their erection of an Altar. According to Rab. tradition, he was one of the two spies sent to explore Jericho, Caleb being the other. He received the promise that the priesthood should ever remain in his family Num. 25, 12–14.

PISGAH. 12, 4. 13, 20. Mountain in Moab, the place of one of Balak's sacrifices (Num. 23, 14) and also of the death of Moses after he had beheld from its summit the Land of Promise. Identified with Mt. Nebo.

RABBAH. 13, 25. (a) The capital of the Ammonites (see "Jabbok"). Besieged and taken by David (2 Sam. 11). It subsequently regained its independence and became a flourishing place. It was rebuilt after the Dispersion by Ptolemy on a magnificent scale and named Philadelphia. (b) 15, 60. Also a city in the country of Judah.

RAHAB. The woman who sheltered the spies sent by Joshua to search out the land. Her conversation with them

proved her to be well informed of the Israelites' history since the Exodus. At the conquest of Jericho she was, in accordance with their undertaking, rescued by the spies and with her descendants afterwards dwelt among the Israelites. Rashi with other later Jewish commentators render הזונה, the Hebrew for "harlot" as "one who provides food", following the paraphrase of the Targum פונדקיתא Innkeeper. Kim., however, and the Talmud writers accept the ordinary interpretation of the word as correct.

REPHAIM. 15, 8. (a) Fertile plain of Judah running W and SW of Jerusalem. (b) Name of a race of giants. See note 12, 4.

RIMMON. 15, 32. Lit. "Pomegranate" also 19, 7. See note ad loc. In S. of Judah, assigned to Simeon. Prob. = En Rimmon. (b) 19, 14. A town in territory of Zebulun about 6 miles N. of Nazareth (the modern Rummaneh).

RAMAH. (Lit. = Height.) The name of several towns in different districts (as well as an element in the place-names of mountain districts Ramath and Ramoth Gilead, Ramath-Lehi, Ramath Mizpeh). (a) In Benjamin 18, 25. Baasha of Israel fortified it in order to close the road from Jerusalem, but Asa of Judah dismantled it. (b) In Asher. 19, 29. (c) In Naphtali 19, 36. (d) Ramah of the South 19, 3 in Simeon = Baalath Beer. The home of Samuel is by some identified with (a), by others it is regarded as a different site in the district of Mt. Ephraim.

RAMOTH in GILEAD = Ramoth Gilead 20, 8. (Heights of Gilead.) One of the cities of refuge in Gad on the E. of the Jordan. Probably about 15 miles W of Philadelphia (Rabbath-Ammon). It played an important part in the wars between Syria and Israel, 1 Kings 22. 2 Kings 9, 14—15.

SARID. 19, 10. On the border of Zebulun. About 4 miles SW of Nazareth on the N. border of Esdraelon.

SEIR. A mountainous ridge in the extreme S. of Palestine and along the East side of the Arabah to the gulf of Akabah. Sometimes the reference is to the *land* of Seir i. e. of the Edomites.

The mountain tops at the north are bare, and hence no doubt the reference to the "Mt. Halak" (the bare mt.) which goeth up to Seir in 11, 17; note ad loc. (2) Another mountain of the same name (15, 10) situated in Judah.

SHAMIR. 15, 48. In Judah about 15 miles SW of Hebron mentioned with other towns (15, 48—57) whose localities are near the same district towards the E and N.

SHEBARIM. 7, 5. See note ad loc.

SHECHEM. 17, 7. The modern Nablus, in the tribe of Ephraim, in the valley between Mt. Ebal and Mt. Gerizim, assigned as a city of refuge 20, 7. It was a position of both importance and sanctity (note 24, 1) "It is therefore in full harmony with the geographical data that the story of the Patriarchs brings both Abraham and Jacob on their entrance into the Promised Land at once to Shechem (Gen. 12, 6. 33, 18) and that the Bk. of Deuteronomy selects Ebal and Gerizim (with Shechem between) as the scene of a great inaugural service by all Israel on taking possession of the country—a service the performance of which the Bk. of Joshua duly records" (H. G. H. L. p. 333). See also pp. 332 and 119—120, for further description of the unique position of Shechem.

SHEPHELAH, (The). The lowland—especially the land of low hills south of the Vale of Ajalon which divide the Central range from the maritime plain. The term does not seem to apply to places N. of Ajalon, although low hills extend above that district. In the S. the "Lowlands" or "Downs" are separated from the Central range by a series of valleys. N. of Ajalon they are slopes of the Central Mts., not a separate group; and "it is only where the low hills are thus flung off from the Central range into an independent

group, separating Judea from Philistia, that the name Shephelah seems to have been applied to them." H. G. H. L. pp. 203—204 sq.

SHIHOR. 13, 3. Note ad loc.

SHIHOR LIBNATH. 19, 26. A river on the S W border of Asher identified with the Nahr-ez Zerka (called by Pliny the Crocodile river). "The climate of this marshy region is similar to the climate of the Egyptian Delta. About 20 years ago, the German colonists of Haifa killed here a female crocodile." Bennett S. B. O. T. ad loc. N. of Caesarea and S of Carmel.

SHILOH. 18, 1. City of Ephraim about 12 miles N E of Bethel and 12 S. of Shechem. A fairly central position in Palestine. The Ark and Tabernacle were placed there after the conquest, and it became for a time the religious centre for the people (18, 8 sq. 22, 12. Judges 21, 19. 1 Sam. 1 and 3). The ark was not taken back to Shiloh after it was recovered from the Philistines (1 Sam. 6) and as the priests officiated in the sanctuary at Nob in Saul's reign it is thought that Shiloh was destroyed during the wars with the Philistines (cf. Jer. 7, 12—14. Ps. 78, 60). Shiloh is subsequently mentioned (1 K. 1, 29) as the home of the prophet Abijah.

SHIMRON. 11, 1. Note ad loc. and 12, 19.

SHINAR. 7, 21. Babylonia, cf. Gen. 10, 10. See note ad loc. According to a Rabbinical exegesis (Gen. Rab. § 85) a representative of the king of Babylonia in Jericho exported dates to his master, receiving in return goods of Babylonian manufacture; hence the presence of the garment which Achan stole.

SHITTIM. 2, 1. The Accacia (trees). Place of the encampment of the Israelites prior to the crossing of the Jordan; opposite Jericho, usually identified with Kefrein.

SHUNEM. 19, 18. A town of Issachar, home of Elisha's pious hostess (2 Kings 4, 8).

SIHON. King 2, 11. King of the Amorites. His country was to the E. of the Jordan, between the river Jabbok on the N. and Arnon on the S. Heshbon was the capital. He attacked the Israelites at Jahaz (Num. 21, 23 sq.) but was defeated and his territory, which became the possession of the Israelites, was afterwards divided between the tribes of Gad and Reuben.

SUCCOTH. 13, 27. "Booths". In the valley of the Jordan on the East side, near the river Jabbok at the point where it turns southward. Assigned to Gad. Gideon's first halting place in his pursuit of the Midianites from the West. Hiram's foundry in which the metal work for the Temple was cast was in the meighbourhood of S. (1 K. 7, 46.)

TAANACH. 12, 20. Well known town in the S W of the plain of Esdraelon. In W Manasseh. About 4 miles S. of Megiddo (Judges 5, 19) assigned to the Levites 21, 25.

TAANACH-SHILOH. 16, 6. On the N E border of Ephraim, about 8 miles S E of Shechem.

TAPPUAH. 12, 16. (a) In the Shephelah or lowlands of Judah. (b) 16, 8. A town on the N W border of Ephraim.

TERAH. 24, 2. Father of Abraham, Nahor and Haran. He lived beyond the Euphrates in Ur of the Chaldees which is identified by most modern scholars with the mound of ruins in S Babylonia, known as Al-Mukair or Al-Mughair. He emigrated from Ur with the intention of residing in Canaan, but settled in Haran in Mesopotamia.

TIMNAH. 15, 10. On the S W border of Judah near Philistine country and adjourning Beth-Shemesh. (Judges 14, 1.)

TIMNATH-SERAH. 19, 30. Timnath-Heres 24, 30 by transposition of the two letters, (probably to avoid idolatrous suggestion, חֶרֶס = Sun, and Timnath-Heres signifies [sacred] "territory", possibly, "of the sun"). Town allotted to

Joshua in hill-country of Ephraim = modern Tibneh, about 17 m. N W of Jerusalem.

TIRZAH. 12, 24. Ancient city of Mt. Ephraim, and the residence of the Israelitish kings from Jeroboam to Omri.

YATTIR. 21, 13. Levitical city assigned to children of Aaron, about 11 miles S. of Hebron.

ZARETAN. 3, 16. (See note.) Conjectured to be identical with the modern Sartabeh, a hill near the Jordan about 15 miles N. of Jericho where the valley contracts to a narrow gorge.

ZELOPHEHAD. 17, 3. A Manassite who came out of Egypt with Moses. He died in the wilderness without male heirs and his daughters appealed to Moses to give them the inheritance of their father, and their claim was allowed, Num. 27, 1—11. The passage in ch. 17 records the allotment of their due portion on their appeal to Joshua and Eleazar. According to a Rabbinical opinion Zelophehad "who had died in his own sin" was the man who was stoned to death for gathering sticks on Sabbath. (Num. 15, 32—36.)

ZER. 19, 35. Enumerated as a fenced city of Naphtali. Probably near the S W of Sea of Galilee.

ZIDON. (Great). An important and very ancient town on the N. coast. About 20 miles N. of Tyre. Perhaps the name is derived from the extensive fisheries (צוד) in which the inhabitants were engaged. The prophets frequently refer to the commercial importance of Zidon. It is called "Great" to distinguish it from a similar place of the same name mentioned in the cuneiform account of Sennacherib's campaign against Hezekiah. Jezebel the daughter of a king of Zidon married Ahab king of Israel.

ZIKLAG. 15, 31. In the S E of Judah. Assigned to Simeon, 19, 5. Apparently occupied by the Philistines

during Saul's reign, for it was given to David by the king of Gath.

ZIPH. 15, 24. (a) A town not identified, in S. Judah towards the border of Edom. (b) 15, 55 a town in the hill country of Judah mentioned with Maon and Carmel. Scene of David's retreat from Saul. 2 Sam. 23, 14 sq.

ZIN. Wilderness of 15, 1. To the N. of the wilderness of Paran, Kadesh Barnea (q. v.) being the most important part. Mentioned as the boundary of the S frontier of Judah.

VOCABULARY.

א

אָב. *Father, head of household, ancestor,* Irreg. noun. Constr. = אַב or אֲבִי. Sing. suff. added to latter form, e. g. אָבִיךָ etc. Plur. אָבוֹת; for form אֲבוֹתָם see note 4, 21.

אָבָא. 24, 8. See בוא.

אָבַד. *To perish.* Pe Aleph vb. Impf. יֹאבַד Hiph הָאֱבִיד לְהַאֲבִידֵנוּ 23, 13 Inf. Constr. + 2 nd pron. suff. אַבְדָכֶם 7, 7 Hiph. Inf. constr. + pronom. suff.

אָבָה. *To be willing.* Pe Aleph and Lam. He. vb. Impf. אָבִיתִי יֹאבֶה 24, 10 Pf. 1 st sing.

אָגַף. 24, 5. See נגף.

אַדֶּרֶת. *Cloak.* Segh. n. f. With suff. אַדַּרְתִּי &c.

אָדֹם. Adj. *Red.* Pl. = אֲדֻמִּים.

אָהָהּ. Interj. *Alas!*; often in the combination:—אָהָהּ אֲדֹנָי יְהוִה.

אֹהֶל. *Tent, dwelling.* Segh. n. Pl. אֳהָלִים. Suff. אָהֳלִי. Pl. suff. אָהֳלַי אָהֳלֵיכֶם 22, 4.

אוּדָה, n. f. *Cause,* only in plu. אֲדוֹת. With suff. אֲדוֹתַי 14, 6.

אוּלַי. Adv. *Perhaps.* (Prob. from אוּ and לִי = לֹא in לוּלֵא *or not.*) Expressing *hope* or *fear.*

אוֹסִיף. 7, 12. See יסף.

אוּץ. *To press, make haste* (10, 13) *be narrow* (17, 13). Pe Gutt. + Ayin Vav. vb. Hiph. *to hasten.* Impf. יָאִיץ.

אוּרִישֵׁם. 13, 6. See ירש.

אוֹת, n. m. (fem. in 24, 17). From אוה to mark. *A sign.* Pl. אוֹתוֹת.

אֹזֶן. *Ear.* Segh. n. f. Dual אָזְנַיִם, suff. אָזְנָיו (20, 3).

אָח, n. m. Brother. Constr. אֲחִי with suff. אָחִי. Pl. אַחִים.

אָחַז. *To grasp.* Pe Aleph and Ayin Gutt. vb. Impf. יֹאחַז. Forms also occur as a Pe Gutt. יֶאֱחֹז. Impf. אֶחֹז. Niph. נֶאֱחַז, *To be caught, to have possession.* See note 22, 19 הֵאָחֲזוּ Niph. Impr. plu.

אֲחֻזָּה. N. f. *Possession*, from אָחַז *to take hold.*

אָחַל. 3, 7. See חלל.

אוֹיֵב. Ptcp. n. *Enemy*, from אָיַב, *To be hostile.* With suff. אוֹיִבְךָ.

אֵימָה. N. f. *Terror, Dread.* With suff. אֵימָתִי אֵימָתְכֶם 2, 9. Pl. אֵימוֹת.

אִישׁ, n. m. *Man.* Pl. אֲנָשִׁים (three times, אִישִׁים). Prhps. from root אנשׁ *to be weak.* Pl. with suff. אֲנָשַׁי. See note 5, 4.

אֵל, n. m. *A mighty one, a God. (The) God.* See Ges. Lex. for discussion on prob. root (אלה) and connection with אֱלֹהִים by expansion.

אֱלֹהִים, n. m. Pl. *Rulers, Judges, Gods, God.* See note supra.

אֵם, n. f. *Mother* (Root אמם). With Suff. אִמִּי. Plu. only occurs with suffixes אִמֹּתֵנוּ etc., and Daghesh in מ marks the omitted letter of the root.

אָמְנָה. Adv. *Verily* (From אֶמֶן *Faithfulness*).

אָמַץ. *To be strong.* Pe Gutt. vb. Impf. יֶאֱמַץ. Impr. אֱמַץ 1, 6. Pi. אִמֵּץ. Hith. הִתְאַמֵּץ.

אָמַר, *to say.* Pe Aleph vb. Impf. = יֹאמַר. Niph. = נֶאֱמַר. Impf. יֵאָמֵר 2, 2. Hiph. *to avow* הֶאֱמִיר. אֲמַר 7, 8. Impf. 1 st sing.

אֱמֶת. N. f. *Firmness, Faithfulness, Truth,* 2, 12. With suff. אֲמִתּוֹ &c. (From אמן). The word אמת is contracted from אמנת, and the omitted נ is marked by the Daghesh in ת in the noun with suff.

אָנָּה. Adv. *Whither?* = אן (Contr. from אין where) + ה loc.

אָסַף. *To gather.* Pe Gutt. vb. Impf. יֶאֱסֹף 24, 1. Niph. = תֵּאָסְפִי יֵאָסֵף נֶאֱסַף 2, 18. Qal Impf. 2 nd fem.

אֶעָזְבָךְ. 1, 5. See עזב.

אַף, n. m. *Nostril, face, anger.* In plural (dual) אַפַּיִם mostly = *face.* The Daghesh in place of omitted נ in the root אנף. אף mostly = *anger.*

אָקַח. 24, 3. אֶקְחָם, 7, 21. See לקח.

אָרוֹן, n. m. *Chest ark*, constr. same as abs. With the article = הָאָרוֹן.

אָרַךְ, *to be long.* Pe Gutt. vb. Hiph. *to prolong* הַאֲרִיךְ, יַאֲרִיךְ. Inf. הַאֲרִיךְ. הַאֲרִיכוּ, 24, 31 Pf. 3rd plu.

אַרְפָּךְ. 1, 5. See רפה.

אָשַׁב. 14, 7. See שוב.

אֵשׁ, n. f. sometimes m. *Fire;* with suff. אִשּׁוֹ.

אִשֶּׁה, n. m. *an offering made by fire.* Constr. אִשֵּׁה. Pl. constr. אִשֵּׁי.

אִשָּׁה, n. f. *Woman, wife* (Probab. for אֱנָשָׁה from אנש, see אִישׁ). Constr. אֵשֶׁת with suff. אִשְׁתִּי. pl. נָשִׁים with suff. נְשֵׁיכֶם.

אַשְׁדָּה, n. f. *Foundation, mountain-slope.* Only in pl. אַשְׁדּוֹת 10, 40. Constr. אַשְׁדּוֹת.

ב

בְּהֵמָה, n. f. *Beast, Cattle.* Constr. בְּהֶמַת, suff. בְּהֶמְתָּהּ 8, 2.

בוא. *To come.* Pf. בָּא 21, 44. Impf. יָבֹא. Ptc. בָּא. Hiph. *to bring*, הֵבִיא, יָבִיא, אָבִא 24, 8 Hiph. Impf. 1st sing. הֲבִאתָם 18, 6 Hiph. Pf. 2 pl.

בָּזַז. *To spoil, plunder.* Double Ayin vb. Impf. יָבֹז. Inf. בֹּז. Ptcp. בֹּזֵז. Niph. נָבֹז. Impf. בָּזוּז יִבֹּז 8, 27 Qal pf. 3rd pl. תָּבֹזוּ 8, 2 Qal Impf. 2nd pl. m.

בָּלָה. *To become old or worn.* Lamed He verb. Impf. יִבְלֶה. Inf. constr. בְּלוֹת. Piel בִּלָּה, causative of Qal = *to wear out.* בִּלּוּ 9, 13 Qal Pf. 3rd pl. בָּלִים 9, 4 Qal Act. Ptcp. pl.

בְּלִי. Lit. *Wearing out, failure.* Neg. adv. with vb. or adj. Most freq. with subs. in sense of *"without"* and combined, with the prep. ב or מן. בִּבְלִי 20, 2 *"in want of"*.

בָּנָה. *To build.* Lam. He vb. Impf. יִבְנֶה. Inf. constr. בְּנוֹת. Impr. בְּנֵה. Niph. נִבְנָה, יִבָּנֶה. בְּנוֹתָם 22, 16 Qal Inf. constr. + כם pron. suff.

בְּנוֹתֵכֶם. 22, 16. See בנה.

בָּצַר. *To cut off, make inaccessible.* בְּצֻרוֹת 14, 12. Ptcp. Pas. pl. fem. *fortified* (i. e. cities).

בָּקַע. *To cleave.* Lam. Gutt. vb. Impf. יִבְקַע. Hith. הִתְבַּקַּע *to burst itself open.* הִתְבַּקְּעוּ 3rd pl. (in pause) 9, 13. מְבֻקָּעִים, 9, 4 Pu. ptcp. pl.

בָּרָא. *To create.* Pe Gutt. and Lam. Aleph vb. Impf. יִבְרָא. Inf. בְּרֹא. Piel בֵּרֵא = *to cut down*; בֵּרַאתָ 17, 14, Pi. pf. 2nd m. sing.

בַּרְזֶל, n. m. *Iron.* Prhps. from a root ברז *to pierce*, with ל afform.

בָּרַךְ. *To kneel, bless.* Ayin Gutt. vb. Pi. בֵּרַךְ, יְבָרֵךְ. Pu. בֹּרַךְ, יְבֹרַךְ, בָּרוּךְ, 24, 10 Pi. Inf. abs. Hith. הִתְבָּרַךְ *To bless, congratulate oneself.*

בַּת, n. f. *Daughter* (For בנת, as from בֵּן) with suff. בִּתִּי 15, 16. Daghesh for omitted נ. Pl. בָּנוֹת.

ג

גְּבוּל, n. m. *Border, Boundary*, also *territory.*

גִּבְעָה, n. f. *Height, Hill*, gen. lower than הַר *mountain.* With suff. גִּבְעָתִי. Pl. גְּבָעוֹת.

גֶּבֶר. *Man* (From גָּבַר *to be strong*) pl. גְּבָרִים. The term distinguishes man (as the strong one) from women and children and noncombatants, 7, 14.

גָּג, n. m. *roof, top* 2, 6. With suff. גַּגּוֹ, pl. גַּגּוֹת. Daghesh in second ג prhps. marking omitted ג from root גנן.

גָּדָה, n. f. *Bank* (high) *of a river.* With pl. suff. גְּדוֹתָיו 3, 15.

גּוֹי, n. m. *Nation, People.* Pl. גּוֹיִם, constr. גּוֹיֵי, very frequently of non-Heb. peoples. 12, 23 מלך גוים לגלגל King of the people or tribes belonging to G.

גּוֹרָל, n. m. and f. *Lot* cast for deciding questions and dividing land, also *allotment.* Pl. גּוֹרָלוֹת.

גַּיְא. N. f. *Valley.* Constr. גֵּיא. Plu. גַּאָיוֹת.

גַּל, n. m. *Heap* 7, 26. From גלל *to roll* = things rolled together or rolled up.

גֻּלָּה, n. f. *Basin, bowl,* 15, 19 note ad loc.

גִּלּוּ. 10, 18. See גלל.

גְּלִילָה, n. f. *a circuit* (גָּלַל), *boundary;* and, so, *district;* גְּלִילוֹת constr. 13, 2. 22, 10 and 11.

גָּלַל. *To roll.* Double Ayin vb. גִּלּוּ 10, 18 Qal Imv. pl.

גִּשּׁוּ. 3, 9. See נָגַשׁ.

גֵּר, n. m. (from גור *to sojourn*). *A sojourner, temporary dweller* opposed to "*Homeborn*" 8, 33.

גרשׁ. *To drive out.* Ayin Gutt. vb. Impf. יְגָרֵשׁ. Niph. נִגְרַשׁ, Pi. גֵּרַשׁ, Impf. יְגָרֵשׁ. וַיְגָרֵשׁ 24, 12, 2nd sing. m. with shortened ultima through retracted accent. Pu. = גֹּרַשׁ.

ד

דְּאָגָה, n. f. *Anxiety, Solicitude.* From דאג *to be concerned, to fear.*

דְּבַשׁ, n. m. *Honey* 5, 6 with suff. דִּבְשִׁי.

דֶּלֶת, n. f. *door;* with suff. דַּלְתִּי, Du. דֲּלָתַיִם, constr. דַּלְתֵי 2, 19, also pl. דְּלָתוֹת, constr. דַּלְתוֹת.

דָּמַם. *To be silent* or *still.* Double ayin vb. Impf. יִדֹּם 10, 13. דֹּם 10, 12 Impr.

דַּעַת, n. f. *knowledge;* with suff. דַּעְתִּי from ידע.

דַּעַת. 4, 24. See ידע.

ה

הַאֲרִיכוּ. 24, 31. See ארך.

הֲבָאתָם. 18, 6. See בוא.

הָבוּ. 18, 4. See יהב.

הַגֶּד. 7, 19. See נגד.

הָגָה. *To moan, meditate.* Pe Gutt. and Lam. He vb. Impf. אֶהְגֶּה, Inf. הָגוֹ. Only in Qal except for one or two forms in Po. and Hiph. הָגִיתָ 1, 8 Qal Pf. 2nd sing.

הָדַף. *To thrust*, Pe Gutt. vb. Impf. יְהֻדַּף. יְהֻדָּפֵם 23, 5 (Note ad loc.). Impf. Sing. and pronom. Suff.

הוֹאַלְנוּ. 7, 7. See יאל.

הוֹבִישׁ. 2, 10. See יבש.

הוֹדַעְתָּם. 4, 22. See ידע.

הוֹצֵאתִי. 24, 5. See יצא.

הוֹצִיאֵי. 2, 3. See יָצָא.

הוֹרַדְתַּנוּ. 2, 18. See note ad loc. and ירד.

הוֹרַשׁ. 3, 10. See ירש.

הוֹשִׁיעָה. 10, 6. See ישע.

הָחְבִיאָתָה. 6, 17, and הָחְבִיאָה. See חבא.

הָחֳיָה. 6, 25 and 14, 10. See חיה.

הַחֲיִיתָם. 2, 13. See חיה.

הִטְהַרְנוּ. 22, 17. See טהר.

הַטּוּ. 24, 23. See נטה.

הָיָה. *To be, become.* Only in Qal. Impf. אֶהְיֶה יִהְיֶה. 1, 5, 1st. Sing. Impf. הָיִיתִי. 1, 5. Pf. 1st Sing. תִּהְיֶנָה, 21, 42 Impf. 3rd pl. f.

הִכּוּ, 9, 18, and הַכּוֹתָם, 10, 20. See נכה.

הֲכִינוּ. 1, 11. See כון.

הִכְרַתִּי. 23, 4. See כרת.

הָלַךְ. *To go, walk.* (a) Pe Gutt. vb. but some of the forms mostly used as if from a root (b) יָלַךְ. Impf. יַהֲלֹךְ, but more usually (b) יֵלֵךְ, 9, 13. Impr. usually = (b) לֵךְ, Inf. (a) הָלֹךְ but more frequently (b) לֶכֶת. Hiph., as from (b) הוֹלִיךְ, יוֹלִיךְ. Hith. הִתְהַלַּךְ, *to walk about, traverse.* הִתְהַלְּכוּ, 18, 4, Impr. pl. לְכוּ, 2, 1, Qal Impr. pl. תֵּלְכוּ, 3, 4 Qal Impf. 2nd pl.

הִלָּחֵם. 9, 2. See לחם.

הַמְאַסֵּף. 6, 9. Pi'el Part. of אָסַף used as subst. = *rearguard.*

הֵמּוֹל. 5, 8. See מול.

הָמַם. *To make a noise, confuse;* Pe Gutt. and Double Ayin. Impf. יָהֹם. יָהֻמּוּ 10, 10 Impf. 3rd + pronom. suff. הֲמַמְתִּיו. 14, 8. See note ad loc. and מסה.

הֲנָה. Adv. *Hither*, probably from הֵן *Behold*, and ה loc. *Behold, hitherwards!* הנה והנה, 8, 20. Note ad loc.

הִנַּחְתָּם, 4, 3, and הֲנִיחַ. See נוח.

הֲנִיף. 8, 31. See נוף.

הֲסִיר. 11, 15. See סור.

הֶעֱבַרְתָּ. 7, 7. See note ad loc. and עבר.

הַעֲלוֹת. 22, 22. See עלה.

הֶעֱלַתָם. 2, 6. See עלה.

הָפַךְ. *To turn.* Pe Gutt. vb. Niph. נֶהְפַּךְ, 8, 20. Hith. הִתְהַפֵּךְ.

הִפְלָה, 13, 6, and הִפְלֵתִי. See נפל.

הַצַּלְתֶּם. 2, 13. See נצל.

הַרְאוֹתָם. 5, 6. See ראה.

הֵרַע. 24, 20. See רעע.

הִתְיַקְּנוּ. 8, 6. See נתק.

הִתְבַּקְּעוּ. 9, 13. See בקע.

ז

זֶבַח. *Sacrifice.* Segh. noun, with suffix זִבְחוֹ. General name for sacrifices when the flesh of the victim was eaten by the offerers. See note 8, 31.

זַיִת, n. m. *olive tree*, and *olive*, constr. זֵית, pl. זֵיתִים, 24, 13.

זוב. *To flow.* Impf. יָזוּב. זָבַת 5, 6 = Fem. ptcp.

זוּלַת. Prep. and conj. *Except, Save that.* (Prop. the constr. of a noun-form זוּלָה *removal*):—also with the obsolete case-ending י— זוּלָתִי.

זָנַב. Only in Pi'el denom. vb. (formed from noun זנב *tail*) *to cut off* or *smite the tail;* only fig. of *attack in war.* זִנַּבְתָּם 10, 19 pf. pl. (with ו consec.).

זָעַק. *To cry out.* Ayin Gutt. vb. Impf. יִזְעַק. Niph. נִזְעַק. יִזָּעֲקוּ 8, 16 Impf. 3rd plu.

זֶרַע. Segh. n. m. *Seed,* with suff. זַרְעִי.

ח

חבא. *To hide.* Pe Gutt. and Lam. Aleph vb. Not in Qal. Niph. נֶחְבָּא. יֶחְבָּאוּ 10, 16 Impf. plu. הֶחְבָּא Inf. constr. Hiph. הֶחְבִּיא, יַחְבִּיא. הָחְבִּיאָתָה 6, 17. See note ad loc., and הָחְבִּיאָה 6, 25, Hiph. pf. 3rd fem. sing.; Hith. הִתְחַבֵּא *to hide oneself.* נֶחְבָּאִים 10, 17. Niph. ptcp. plu. נַחְבֹּתֶם 2, 16, Niph. pf. 2nd pl.

חֶבֶל. Segh. n. m. *Cord.* 2, 15. *Measured portion, lot, territory* 17, 5 and 14 with suff. חַבְלוֹ, constr. pl. חַבְלֵי also occasionally חֶבְלֵי.

חוּט, n. m. *Thread, Cord.*

חוֹל, n. m. *Sand* (prob. as turning or whirling. from חוּל *to whirl, dance*).

חוֹף, n. m. *Shore* (From חפף *to enclose, cover*).

חֹדֶשׁ. Segh. n. m. Lit. *newness, new* (*moon*) and so, *month*; with suff. חָדְשִׁי, pl. חֳדָשִׁים, constr. חָדְשֵׁי.

חָזַק. *To be strong.* Pe Gutt. vb. יָחֲזַק. Impr. חֲזַק 1, 16. Hiph. הֶחֱזִיק, יַחֲזִיק. Impr. הַחֲזַק. חֲזַק 11, 20, Pi. Inf.

חָטָא. *To miss* (a goal or mark), *sin.* Pe Gutt. and Lam. Aleph vb. יֶחֱטָא, Inf. חֲטֹא. Hiph. הֶחֱטִיא, יַחֲטִיא.

חַטָּאת, n. f. *sin* and *sin-offering*, pl. חַטָּאוֹת, constr. חַטאוֹת 24, 19 חַטאוֹתֵיכֶם.

חָטַב. Ptcpl. (חטב) *to cut or gather wood* used as noun *Hewer.*

חָיָה. *To live.* Pe Gutt. and Lam. He vb. Inf. constr. חֲיוֹת, Pi חַיֵּה *to let live, revive.* Hiph. הֶחֱיָה 6, 25 *to preserve.* הַחֲיִיתֶם 2, 13 pf. 2 pl. הַחֲיָה 9, 20. Inf. abs. חַיוֹתָם 5, 8 Qal Inf. constr. and pron. suff. חַיוֹתָם 9, 15 Pi. Inf. constr. and pron. suff.

חַיוֹתם. 9, 15. See חיה.

חלל. Double Ayin vb., *To pollute.* Niph. נֶחַל. Hiph. also *to begin.* Pf. הֶחֱל; אָחֵל 3, 7. Impf. 1st Sing.

חֲלָלִים. 11, 16. Pl. of חלל *pierced, slain:* (from חָלַל *to pierce*) constr. sing. חֲלַל, plu. חֲלָלֵי. חַלְלֵיהֶם 13, 22.

חָלַק. *To divide.* Pe Gutt. vb. יַחֲלֹק. חָלַק 13, 7 Pi. Impr.

חֶלְקָה, n. f. *Portion*, of ground, with suff. חֶלְקָתִי.

חֲמֻשִׁים = *In battle array.* So always; derivation uncertain.

חָנָה. *To encamp.* Pe Gutt. and Lam. He vb. Impf. יַחֲנָה, apoc. יְחַן, 10, 31. Ptcp. חֹנֶה.

חֶסֶד. Segh. n. m. *Goodness, Loving-kindness* with suff. חַסְדִּי, pl. חֲסָדִים.

חֲצִי, n. m. *half* (from חָצָה *to divide*) 10, 13 with suff. חֶצְיוֹ 8, 33. For החציו 8, 33, see note ad loc.

חָצֵר, n. m. *Village*, only in plu. חֲצֵרִים, constr. חַצְרֵי, חֲצֵרֵיהֶם 21, 12. Also = *court, enclosure* (pl. חצרות).

חֹק, n. m. *statute, due, decree,* with suff. חֻקִּי, pl. חֻקִּים. Daghesh marks omitted ק from root חקק *to cut in, to decree.*

חֶרֶב. Segh. n. f. *Sword, Knife* (from חרב *to attack*), with suff. חַרְבִּי, pl. חַרָבוֹת, constr. חַרְבוֹת 5, 2.

חָרָה, *to burn, be kindled.* Impf. יֶחֱרָה, Apoc. יִחַר 7, 1. Inf. constr. חֲרוֹת.

חָרַם. *To ban, devote, destroy;* only in Hiph. הֶחֱרִים. Impf. יַחֲרִים, Impr. הַחֲרֵם. הֶחֱרַמְתֶּם 2, 10 Pf. 2nd plu. הַחֲרֵם 11, 11 Inf. abs. תַּחֲרִימוּ 6, 18 Impf. 2nd pl.

חֶרְפָּה, n. f. *Reproach* (from חרף, *to taunt*), חרפת 5, 9. constr.

חָתַן. Only in Hith. *to make a marriage alliance.* הִתְחַתַּנְתֶּם 23, 12, Pf. 2nd pl.

חֹשֶׁךְ. Segh. n. m. *Darkness* (from חָשַׁךְ *to be, grow dark*), with suff. חָשְׁכִּי.

חָתַת. *To be dismayed.* Pe Gutt. and Double Ayin vb. יַחַת. תֵּחַת 8, 1, Impf. 2nd mas. sing. (pause). Niph. נִחַת.

ט

טָהַר, *to be clean.* Ayin Gutt. vb. Impf. יִטְהַר. Pi טִהַר *to cleanse.* Pu טֹהַר. Hithp. הִטַּהַר (ת assimilated) see note on 22, 17 הִטַּהַרְנוּ Pf. 1st plu.

טָלָא. *To patch.* Lam. Aleph. vb. only in ptcp. Qal, טָלוּא. Pu מְטֻלָּאוֹת 9, 5 fem. pl.

טַף, coll. noun *m. children* 8, 35.

יָאַל. In Hiph. only, *to be willing*:—also, *to resolve*. הוֹאִיל, יוֹאִיל. Impr. הוֹאֲלָנוּ, הוֹאַל 7, 7 Pf. 1st pl. יוֹאַל 17, 12, Impf. 3rd, Sing. with vav consec. and shortened ultima through retracted accent.

יברכהו. 14, 13. See ברך.

יָבַשׁ. *To be dry*. Pe Yod vb. Impf. יִבַּשׁ and יִבֵּשׁ. Hiph. *to dry up, make dry*. הוֹבִישׁ 2, 10. 4, 21.

יגע. *To be weary, toil*. Pe Yod (orig. Pe Vav) vb. Impf. יִיגַע. תְּיַגַּע 7, 3 Pi. Impf. 2nd mas. *to make weary*. Hiph. הוֹגִיעַ.

יִגָּשׁוּ. 21, 1. See נגש.

יִדּוֹם. 10, 13. See דמם.

יָדַע. *To know*. Pe Yod vb. (Orig. Pe Vav). Impf. יֵדַע 22, 22, in pause יֵדָע, Inf. const. דַּעַת 4, 24. Niph. נוֹדַע, יִוָּדַע. Hiph. הוֹדִיעַ. הוֹדַעְתֶּם 4, 22. Hiph. Pf. 2nd pl. (with vav consec.). יֹדֵעַ 22, 22 Qal ptcp.

יָהַב. *To give* Only in Qal Impr. הַב, emph. הָבָה, pl. הָבוּ 18, 4 with reflex pro. and ל = *provide*.

יְהַדֵּפֵם. 23, 5. See הדף

יהוה. See note 1, 1.

יוֹבֵל, n. m. *Ram. Ram's horn* 6, 4 note:—also term for 50th year marked by blowing of horns.

יוּמַת. 1, 18. See מות.

יְוַעֲדוּ. 11, 5. See יעד.

יְוַתְּרוּ. 18, 2. See יתר.

יוֹשֶׁבֶת. 2, 15 See ישב.

יְחָן. 10, 31. See חנה.

יְחַר. 7, 1. See חרה.

יָטַב. *To be good, pleasing*. Pe Yod vb. Impf. יִיטַב 22, 30. Hiph. הֵיטִיב.

יַיִן, n. m. *Wine*. Derivation uncertain, with suff. יֵינִי.

יִירָאוּ. 10, 2. See ירא.

יָכַל. *To be able*. Pe Yod vb Impf. יוּכַל (some regard this as Impf. Hoph). יָכְלוּ Impf. pl. 7, 12.

יָלַךְ 9, 13. See הלך.
יָלִנוּ 3, 1. See לון.
יָמוּשׁ 1, 8. See מוש.
יָמִין, n. f. *Right Hand.* Also = *South*, because when facing E. the right hand is towards S.
יָמַס 2, 11. See מסס.
יָנִיחוּם 6, 23. See נוח.
יָסַבּוּ 6, 15. See סבב.
יסף. *To add, increase.* Pe Yod (orig. Pe Vav) vb. In Qal and Hiph. with same meaning and mostly in latter conj. Often as auxiliary with another vb. in the sense of "*again*". Hiph. Pf הוֹסִיף. Impf. יוֹסִיף אוֹסִיף 7, 12 1st sing. Impf.
יָעַד. *To appoint*, Pe Yod (orig. Pe Vav) and Ayin Gutt. vb. Niph. *to meet by appointment* נוֹעַד. יִוָּעֲדוּ 11, 15 Impf. 3rd Plu.
יַעַר, n. m. *Wood, Forest* with suff. יַעְרֵהּ, pl. יְעָרִים הַיַּעְרָה 17, 15 with ה loc
יָצָא. *To go* or *come out.* Pe Yod and Lam. Aleph vb. Impf. יֵצֵא. Inf. constr. צֵאת 14, 11. Impr. צֵא. Hiph. הוֹצִיא. הוֹצִיאִי 2, 3 Hiph. Impr. sing. fem. הוֹצִיאוּ 6, 22 do, pl. הוֹצִיאָם 10, 24 Inf. constr. and pron. suff. הוֹצִאתִי 24, 5 Hiph. Pf. 1st sing. יֹצִיאוּ 6, 23 Hiph. Impf. 3rd pl. צֵאתְכֶם Qal Inf. constr. and pronom. suff.
יצב. Only in Hith. *To set,* or, *stand oneself.*
יָצוּ 1, 10. See צוה.
יַצִּיב 6, 26. See נצב.
יְצִיתוּ 8, 20. See יָצַת.
יָצַק. *To pour.* Pe Yod vb. of the class conjugated somewhat on the same analogy of a Pe Nun vb. Impf. יִצֹּק. Inf. צָקֹת. Hiph. Impf. יַצִּיק יַצְקֵם 7, 23 3 pl. and pron. suff.
יָצַת. *To burn,* Pe Yod with forms on the analogy of a Pe Nun (through assimilation of Yod). Impf. יִצַּת. Niph. נִצַּת. Hiph. הִצִּית, יְצִיתוּ 8, 20 Impf. 3rd plu. m. תַּצִּיתוּ 8, 8 do, 2nd pl.

יְקַם. 10, 13. See נקם.

יָרֵא. *To fear* Pe Yod, and Lam. Aleph vb. Impf. יִירָא. Impr. יְרָא. יְרָאתֶם 4, 24 (See note ad loc.) Pf. 2nd pl. or (as) יְרֵאתֶם Inf. constr. and pron. suff. יִירְאוּ 10, 2 Qal Impf. 3rd pl. יְרֹא 22, 25 Qal Inf. constr.

יִרְאוּ. 8, 20. See ראה.

יָרַד. *To go down.* Pe Yod vb. (Orig. Pe Vav) Impf. יֵרֵד. Impr. רֵד. Inf. constr. רֶדֶת.—Hiph. *to cause to go down, bring down,* הוֹרִיד. הוֹרַדְתָּנוּ 2, 18 Pf. 2nd fem. sing. and pron. suff. See note ad loc. תּוֹרֵדֵם 2, 15 Hiph. Impf. 3rd sing. fem.

יָרָה. *To throw.* Pe Yod (orig. Pe Vav) and Lam. He vb. Niph. Impf. יִוָּרֶה. Hiph. הוֹרָה. יָרִיתִי 18, 6 Qal Pf. 1st sing.

יָרֵחַ, n. m. *Moon,* (perhaps allied in root to ארח *to wander*) with suff. יְרֵחֵךְ.

יָרִיעוּ. 6, 5. See רוע.

יָרַשׁ. *To inherit.* Pe Yod (Orig. Pe Vav) vb. Impf. יִירַשׁ. Niph. Impf. יִוָּרֵשׁ. Pi'el Impf. יְיָרֵשׁ. Hiph. *to cause to inherit, cause* (others) *to inherit,* and so *to dispossess.* אוֹרִישֵׁם 13, 6 Hiph. Impf. 1st sing. and pron. suff. יְרָשָׁם 13, 12 do 3rd. הוֹרַשׁ 3, 10 Hiph. Inf. abs. הוֹרִשְׁתֶּם 18, 6 Hiph. 2nd pl. רְשָׁתָהּ 13, 2 Qal Inf. constr. (רֶשֶׁת) and pron. suff.

יָשַׁב. *To dwell.* Pe Yod (orig. Pe Vav) vb. Impf. יֵשֵׁב Impr. שֵׁב. Inf. שֶׁבֶת. ptcp. fem. יוֹשֶׁבֶת 2, 15. Hiph. הוֹשִׁיב. יַשְׁבוּ 2, 22 Qal Impf. 3rd pl. יֵשֶׁב 13, 13 Qal Impf. 3rd sing. ult vowel shortened through loss of accent. נֵשֶׁב 7, 12. שָׁבַת 6, 24. 21, 2 Qal. Inf. constr. (pause).

יָשַׁע. Pe Yod (orig. Pe Vav) and Lam. Gutt. vb., not in Qal; Niph. *to be saved* נוֹשַׁע. יְוֹשֵׁעַ Hiph. *to deliver.* הוֹשִׁיעַ, יוֹשִׁיעַ, Inf. abs. הוֹשֵׁעַ הוֹשִׁיעָה 10, 6 Emph. Impr. תּוֹשִׁיעֵנוּ 22, 22 Impf. 2nd sing. m. and pron. suff. 1st pl.

יִשְׁתַּחוּ. 5, 14. See שחה.

יִתְלַם. 10, 26. See תלה.

שָׁבוּ. 22, 23. See שוב.

שָׁם. 24, 7. See שום.

שָׁתַר. *To remain over.* Pe Yod (orig. Pe Vav) vb. Niph. *to be left over.* נוֹתַר 11, 11. יִוָּתְרוּ 18, 2 Impf. 3 pl. Hiph. הוֹתִיר. נוֹתָרִים 17, 2 Niph. ptcp. pl.

יֶתֶר, Segh. n. m. *Remainder* (excess, from יתר, *To be over*) with suff. יִתְרָם.

כ

כְּהֻנָּה, n. f. *priesthood,* constr. כְּהֻנַּת 18, 7.

כון. Ayin Vav vb. Not in Qal. Niph. *to be set up,* נָכוֹן, יִכּוֹן, Impr. הִכּוֹן. Hiph. הֵכִין. Impf. יָכִין. Impr. הָכֵן, pl. הָכִינוּ 1, 11. הָכֵן = Inf. abs. 3, 17 also 4, 3 הָכֵין for הָבֵן prob. Po'lel כּוֹנֵן *to establish.* נְכֹנִים 8, 4 Niph. Ptcp. pl.

כֹּחַ, n. m. *Strength,* with suff. כֹּחִי 14, 11.

כָּחַד. *To hide.* Ayin Gutt. vb. not used in Qal. Niph. נִכְחַד. Pi. כִּחֵד. Impf. תְּכַחֵד 7, 19.

כָּחַשׁ. *To deceive.* Pi. כִּחֵשׁ, יְכַחֵשׁ. כִּחֲשׁוּ 7, 11 Pf. 3rd plu. תְּכַחֲשִׁין 24, 27 Impf. 2nd pl. m.

כֹּל, n. m. *All, the whole,* constr. כֹּל more usu. כָּל־, suff. כֻּלּוֹ. כֻּלְּכֶם 8, 4.

כָּלָה. *To be complete,* Lam. He vb. יְכֻלֶּה. Pi. כִּלָּה, יְכַלֶּה. יְכַלּוּ 20, 4 Pi Impf. 3rd pl. כַּלּוֹת, 10, 20 Pi Inf. constr.

כְּלִי, n. m. *vessel;* suff. כֶּלְיָךְ. Pl. כֵּלִים. כְּלֵיהֶם 7, 11.

כֵּן. Adj. *Right, Honest,* (from כון to *be firm*) 2, 4 note ad loc., pl. כֵּנִים.

כסה. *To cover.* Lam. He vb. Qal, only ptcp. Act. Pi כִּסֶּה, יְכַסֶּה. יְכַסֻּהוּ 24, 7 Pi Impf. 3rd sing. and pron. suff.

כֶּסֶל. Segh. n. m. *Loins;* also, *Stupidity.* Pl. כְּסָלִים. כִּסְלוֹת תָּבוֹר 19, 12 perhaps a fem. pl. "Loins or flanks of Tabor."

כַּף, n. f. *Hollow* of the hand or foot. *Palm, Sole* (from כפף). With suff. כַּפִּי daghesh marking omitted פ. Du כַּפַּיִם. Pl. כַּפּוֹת (of Soles, and in fig. sense).

כָּרַת. *To cut off.* הִכְרַתִּי 24, 3 Hiph. Pf. 1st sing. נִכְרַתוּ 3, 16 Niph. Pf. 3rd pl. (pause).

כָּתֵף, n. f. *Shoulder.* Constr כֶּתֶף 15, 10. With Suff. כְּתֵפִי. Pl. כְּתֵפוֹת, constr. כִּתְפוֹת.

ל

לֵב, n. m. *The inner man,* often in contrast to the outer. So, *Mind, Will, Heart.* With suff. לִבִּי, pl. לִבּוֹת.

לון. *To pass the night, lodge.* Ayin Vav vb. יָלִן 3, 1 Hiph. Impf.

לָחַם. *To fight;* seldom in Qal; mostly in Niph. = *to engage in battle* נלחם. Inf. constr. הִלָּחֵם 9, 2.

לְכוּ. 2, 1. See הלך.

למען. Prep. *for the sake of, to the intent that, in order that.* למען = prep. ל + מַעַן *purpose, intent* from ענה *to answer.* With suff. לְמַעֲנִי.

לקח. *To take;* conj. like a Pe Nun vb. Impf. יִקַּח. Inf. constr. קַחַת. אֶקַּח 7, 21 Impf. 1st Sing.

לקראת. Inf. constr (with prep. ל) of קרא *to encounter* 11, 20 to harden their heart *to encounter war* (לק׳ המלחמה); very often as prep. = *towards, against.*

מ

מָבוֹא, n. m. *Entrance, coming in,* constr. מְבוֹא especially of sunset, מ׳ השמש = *west* 1, 4.

מִבַּלְעָדַי. Prep. *Apart from, except* = מִן + בִּלְעָדַי (prob. from בל not, עדי unto), suff בִּלְעָדַי and בַּלְעָדֶיךָ.

מִבְקָעִים. 9, 4. See בקע.

מִגְרָשׁ, n. m. *Common land,* (orig. prob. *pasture-land, place of cattle-driving,* from גרש *to drive*) 21, 13. Note ad loc.

מְהֵרָה, n. f. *Haste* or *speed;* usually as adv. *quickly,* from מהר *to hasten.*

מגג. *To melt.* Ayin Vav vb. Niph. נָמוֹג 2, 9.

מול. *To circumcise.* Ayin Vav vb. Niph. נִמּוֹל. Impf. יִמּוֹל. Inf. הִמּוֹל 5, 8. מוֹל Qal Impr. 5, 2.

מוֹעֵד, n. m. *Appointed time or place, assembly*; from יעד.

מוֹקֵשׁ, n. m. *Bait* or *lure in net*, and, so, *a snare*; from יקשׁ *to lay snares.*

מוֹרָד, n. m. *Descent, slope* from ירד.

מוּשׁ. *To remove.* Ayin Vav vb. Impf. יָמוּשׁ 1, 8. Hiph. Impf. יָמִישׁ.

מוּת. *To die.* Ayin Vav vb. מֵת Pf. 1, 2. Impr. מֻת. Po'lel מוֹתֵת. Hiph. הֲמִית, יָמִית, *put to death.* Hoph. Impf. יוּמַת 1, 18. מוּת 20, 6 Qal Inf. constr.

מִזְבֵּחַ, n. m. *Altar*, constr. מִזְבַּח, pl. מִזְבְּחוֹת (from זבח to slaughter for sacrifice); for force of מ see note 1, 3.

מִזְרַח, n. m. *Place of sunrise, east* (from זרח *to rise*); for force of מ in formation of nouns see note 1, 3.

מַחֲלֹקֶת, n. f *Division, Part.*—in new-Hebrew = *controversy* (from חלק *to divide*), pl. מַחְלְקוֹת.

מַחֲנֶה, n. m. sometimes fem. *Camp* (from חנה), constr. מַחֲנֵה. Suff. מַחֲנֵהוּ, pl. מַחֲנוֹת, suff. מַחֲנֶיךָ.

מַטֶּה, n. m. *Staff, tribe* (company or division led by a chief with a staff as badge of leadership) from נטה.

מְמַלְּאוֹת 9, 5. See מלא.

מַיִם, n. m. pl. *Waters*, constr. מֵי and less freq. מימי. Latter form with suff. מֵימֶיךָ.

מלא. *To be full.* Lam. Aleph vb. Ptcp. מְלַאנִי 9, 13 Pi. pf. 1st pl. מִלֵּאתִי 14, 18, 1st sing.

מַלְאָךְ, n. m. *Messenger, angel*, i. e. *messenger of God.*

מָלוֹן, n. m. *Lodging place.* From לון; for force of מ in formation of nouns see note 1, 3.

מֶלַח, n. m. *Salt.*

מִנְחָה, n. f. *Gift, offering. Grain-offering,* raw or prepared; with suff. מִנְחָתִי.

מַנִּיחַ. 1, 13. See נוח.

מַס, n. m. in collective sense, *Labour-band, forced service.* See note 16, 10.

מָסָה. Lam. He vb. only in Hiph, *to cause to dissolve.* הִמְסִיו 14, 8 (see note there) 3rd pl. Impf. יַמְסֶה.

מָסַס. *To melt;* Double Ayin vb. In Qal Inf. const. only; Niph. נָמַס. Impf. יִמַּס 2, 11. 5, 1.

מִסְפָּר, n. m. *Number* (from ספר to count).

מַעְבָּרָה, n. f. *Ford,* pl. מַעְבָּרוֹת 2, 7.

מְעַט, n. m. *Fewness, a little, few*:—used occas. as adj. more freq. as adv.

מַעְיָן, n. m. *Spring*, with suff. מעינו, pl. מעינות, also מַעְיָנִים.

מַעַל. *Higher part* (from עלה *to go up*), only in adv. and prep. phrases = *above.* ממעל 2, 11 adv. cf. מִתַּחַת.

מַעֲשֶׂה, n. m. *Deed, work*, constr. מַעֲשֵׂה, pl. מַעֲשִׂים, with suff. מַעֲשֵׂהוּ, מַעֲשַׂי.

מַצָּב, n. m. *Standing place;* from נצב.

מַצָּה, n. f. *Unleavened bread* or *cake,* pl. מַצּוֹת 5, 11.

מְצֹרָרִים. 9, 4. See צרר.

מָרַד. *To rebel.* Ayin Gutt. vb. מְרֹד Inf. constr., לִמְרָדָם 22, 16 Inf. const. with pron. suff.

מרה. *To be rebellious.* Lam. He vb. Not in Qal. Impf. Ptcp. מוֹרֶה. Hiph. Impf. יַמְרֶה 1, 17.

מֶרְכָּבָה, n. f. *Chariot* (from רכב to ride) constr. מִרְכֶּבֶת; with suff. מֶרְכַּבְתּוֹ, pl. מֶרְכָּבוֹת.

מקנה, n. m. *Cattle* (from קנה) with suff. מִקְנֵהוּ; with pl. suff. מִקְנֵיכֶם 1, 14.

מִשְׁכָּן, n. m. *Dwelling place, Tabernacle,* also with a fem. pl. מִשְׁכָּנוֹת from שכן to dwell.

מִשְׁמֶרֶת. Segh. n. f. *Watch, guard* (from שמר), with suff. מִשְׁמַרְתִּי, pl. מִשְׁמָרוֹת.

מִשְׁנֶה, n. m. *Double, copy* (from שנה *to repeat*) constr. מִשְׁנֵה, pl. מִשְׁנִים.

מִשְׁפָּחָה, n. f. *Family*, constr. מִשְׁפַּחַת; with suff. מִשְׁפַּחְתִּי, pl. מִשְׁפָּחוֹת.

מְשָׁרֵת. The Pi. Ptcple of שָׁרַת *to minister*, used as noun. *A minister, attendant:*—gen. of ministerial, opposed to menial, service.

מִתְאָר. 19, 13. See תאר.

נ

נֹאד, n. m. *Skin-bottle,* pl. נאדות 9, 4 and 13.

נָגַד. Pe Nun vb. Only in Hiph. and Hoph. *To declare* הִגִּיד, יַגִּיד. Impr. הַגֶּד. Hoph. הֻגַּד, יֻגַּד 10, 17 Impf. 3rd sing.

נָגַף. *To strike.* Pe Nun vb. Impf. יִגֹּף. Niph. נִגַּף אֻגַּף 24, 5 Qal Impf. 1st pers. sing.

נָגַשׁ. *To draw near.* Pe Nun vb. Impf. יִגַּשׁ. Niph נִגַּשׁ *to approach* Hiph. הִגִּישׁ. גְּשׁוּ 3, 9 Qal Impr. pl. for גְּשׁוּ see note ad loc. גְּשׁוּ 21, 1 Qal Impf. 3rd pl.

נוּחַ. *To rest,* Ayin Vav and Lam. Gutt. vb. Impf. יָנוּחַ. Inf. constr. נוֹחַ, Hiph. הֵנִיחַ 22, 24 and הֵנִיחַ. Impf. יָנִיחַ and יַנִּיחַ. הֲנִחֹתָם 4, 3 Hiph. pf. 2nd pl. יַנִּיחוּם 6, 23 Hiph. Impf. 3rd pl. and pron. suff. יָנַח 21, 44 Hiph. Impf. 3rd sing. מַנִּיחַ 1, 13 Hiph. ptcp.

נוּס. *To flee.* Ayin Vav vb. נַסְנוּ 8, 5 pf. 1st pl. Hiph. הֲנִיס. נָסֹם 10, 11 Qal Inf. constr. pron. suff. נוֹס 20, 2 Qal Inf. constr.

נוּף. *To wave.* Ayin Vav vb. Only once in Qal. Po'lel Impf. יְנוֹפֵף. Hiph. הֵנִיף 8, 31.

נוֹתַר. 11, 11. See יתר.

נַחְבֹתָם. 2, 16. See חבא.

נחל. *To inherit.* Impr. נְחַל 19, 49. Pi. נִחֵל, *divide for a possession* 13, 22. 14, 1.

נַחַל, n. m. *Torrent,* also *Torrent-Valley.*

נָטָה. *To stretch, to incline,* Pe nun and Lam. Gutt. vb. יֵט 8, 18 apoc. for יִטֶּה Impf. 3rd. Impr. נְטֵה 8, 18. נְטוֹת Inf. constr. 8, 19. Niph. נִטָּה. Hiph. *to turn, incline* הִטָּה יַטֵּה. הַטּוּ, 24, 23 Impr. pl.

נָכָה. *To smite.* Pe Nun and Lam. He vb. Not in Qal; Niph. נִכָּה but mostly in Hiph. הִכָּה 20, 5. הִכּוּ 9, 18 3rd pl. Impf. יַכֶּה apoc. יַךְ. Inf. constr. הַכּוֹת 10, 20 (with pronom. suff.). יַכֵּם 10, 10 Hiph. Impf. 3rd sing. and pron. suff. נַכֵּה 10, 4 Impf. 1st pl.

נִכְנִים. 8, 4. See כון.

נָמוּגוּ. 2, 9. See מוג.

נָצַב. Pe Nun vb. Not in Qal. Niph. נִצָּב *to take one's stand, to stand.* Hiph. הֵצִיב. יַצִּיב Impf. 6, 26.

נָצַל. Pe Nun vb. Not in Qal. Niph. נִצַּל *to deliver oneself, escape.* Pi נִצֵּל *to strip.* Hiph. הִצִּיל *to deliver.* הַצֵּל Impr. הַצַּלְתֶּם 2, 13 Pf. 2nd, pl. with Vav consec.

נָפַל. *To fall.* Pe Nun vb. Impf. יִפֹּל תִּפֹּל 6, 20. Hiph. הִפִּיל, יַפִּיל. הַפִּלָּהּ 13, 6 Impr. sing. and pron. suff. 3rd fem. הִפַּלְתִּי 23, 4 Hiph. pf. 1st sing.

נֶפֶשׁ, n. f. *Soul, Living being, Self,* with suff. נַפְשִׁי, pl. נְפָשׁוֹת.

נָקַם. *To avenge,* Impf. יִקֹּם 10, 13. Note ad loc. Niph. נִקַּם.

נָשָׂא. *To lift.* Pe Nun and Lam. Aleph vb. Impf. יִשָּׂא. Impr. שָׂא and נְשָׂא. Niph. נִשָּׂא. Pi נִשֵּׂא. Hiph. הִשִּׂיא. יְשָׂאוּ 4, 8 Qal 3rd pl.

נְשֵׁיכֶם. 1, 14. See אשה.

נָשַׁל. *To slip off, draw off.* Pe Nun vb. יִשֹּׁל. שׁל 5, 15. Impr. sing.

נָשַׂג. Only in Hiph. *To overtake.* Pf. הִשִּׂיג. Impf. יַשִּׂיג. תַּשִּׂיגוּם 2, 5, 2nd pl. and pronom. suff.

נָשִׂיא, n. m. *A chief, prince* i. e. *one lifted up,* from נשא.

נתן. *To give.* Pe Nun vb. Inf. נתון. Inf. constr. תֵּת 1, 6 occasionally נְתָן. Niph. נִתַּן 24, 33. תְּנוּ 20, 22 Qal Impr. pl. mas.

נתק. *To tear away.* Pe Nun vb. Niph. נִתַּק, נִתְּקוּ 4, 18. יִנָּתְקוּ Impf. 3 pl. 8, 16. Hiph. Inf. constr. הַתִּיק 8, 6 with suff. 1st pr. (הַתִּיקֵנוּ).

ס

סָבַב. *To surround.* Double Ayin vb. יָסֹבּוּ 6, 15. Niph. נָסַב, יִסַּב. Po'el סוֹבֵב. Hiph. הֵסַבּוּ 7, 9 Niph. pf. 3rd pl.

סוּר. *To turn aside.* Ayin Vav vb. Impf. יָסוּר. Inf. constr. סוּר 23, 6. Hiph. הָסִיר 11, 15. Inf. constr. הָסִיר 7, 13

(with pronom. suff. כֶם). Hoph. הוּסַר. תָּסוּר 1, 7 Qal Impf. 2nd sing.

סוּת. *To incite.* Ayin Vav vb. Only in Hiph. הסית. Impf. יַסִּית. תְּסִיתֵהוּ 15, 18, 3rd sing. fem. and pron. suff. 3rd mas.

סָרָן, n. m. *Tyrant, Lord* (Philist. loan word). Pl. סְרָנִים.

ע

עָבַד. *To work, serve.* Pe Gutt. vb. יַעֲבֹד. Niph. נֶעֱבַד, יֵעָבֵד. Pu עֻבַּד. Hiph. הֶעֱבִיד, יַעֲבִיד.

עבר. *To pass.* Pe Gutt. vb. Impf. יַעֲבֹר. Niph. Impf. יֵעָבֵר. Hiph. הֶעֱבִיר. הַעֲבַרְתָּ 7, 7, 2nd Sing. mas. note ad loc. Impf. יַעֲבִיר. Inf. constr. הַעֲבִיר also 7, 7 Inf. abs. perhaps for העביר. יַעַבְרוּ 3, 1 Qal Impf. Plu. 3rd (pause). עָבְרְכֶם 23, 16 Qal Inf. constr. pronom. suff.

עֵבֶר. Segh. n. m. *Region across* or *beyond* (gen. of river, ravine, sea). Mostly as prep. *The other side of, Beyond.* Also "*Side*". See note 22, 11.

עֵדָה, n. f. *Congregation* (lit. company assembled by appointment. From יעד, *to appoint*). Constr. עֲדַת, with suff. עֲדָתִי.

עֵדוּת, n. f. *Testimony* (i e. of the Ten commandments on the Tables as divine charge). Of the Ark, as containing the Tables 4, 16 (from עוּד).

עוֹד, n. *Continuance*, used chiefly as Adv. *Still, yet.* With suff. עוֹדֶנִּי 14, 11 also עוֹדִי, &c.

עוֹלָה, n. f. *Whole Burnt offering.* The whole animal with the exception of certain parts was laid upon the Altar and consumed. (*That which goes up* from עלה.)

עָזַב. *To leave.* Pe Gutt. vb. Impf. יַעֲזֹב. אֶעֶזְבָךְ 1, 5, Note ad loc. Niph. נֶעֱזַב. Impf. יֵעָזֵב.

עָזַר. *To help.* Pe Gutt. vb. Impf. יַעֲזֹר. עֲזָרֻנִי 10, 6 Impr. (עֲזֹר) and pron. suff. Niph. נֶעֱזַר.

עַיִן, n. f. *Spring, fountain,* constr. עֵין, pl. עֲיָנוֹת, constr. עֵינוֹת.

עָכַר. *To disturb, trouble.* Pe Gutt. vb. יַעְכְּרֶךָּ 7, 25 Impf. 3rd sing. and pron. suff.

עלה. *To go up.* Pe Gutt. and Lam. He vb. Impf. יַעֲלֶה, apoc. יַעַל. Inf. cons. עֲלוֹת, ptcp. עֹלֶה 12, 7. Niph. נַעֲלָה. Hiph. הֶעֱלָה. Impf. יַעֲלֶה. הֶעֱלֹתָם 2, 6, Hiph. Pf. 3rd sing. fem. and pronom. suff. עֲלוּ 4, 16 Qal Impr. pl.

עֵמֶק. Segh. n. m. *Vale* (From עמק *to be deep*), with suff. עֶמְקִי.

עָצוּם. adj *Mighty.*

עֶצֶם. Segh. n. f. *Substance, bone,* with suff. עַצְמִי, pl. עֲצָמוֹת.

עקר. *To hamstring* (horses) only in Pi'el. תְּעַקֵּר 11, 6 Impf. 2nd sing. m.

עֲרָבָה, n. f. *Desert, plain.* For especial reference, see Geog. Glossary. With suff. עֲרָבָתָה.

עֲרוּכוֹת. 2, 6. Pass. ptcp. fem. pl. ערך *to arrange.*

עֹרֶף. Segh. n. m. *Back of neck,* with suff. עָרְפִּי.

עָרַף. *To tremble.* Pe Gutt. vb. תַּעֲרֹץ 1, 9 Impf. 2nd sing.

עָשָׂה. *To do* or *make;* Pe Gutt. and Lam. He vb. יַעֲשֶׂה, apoc. יַעַשׂ. Impr. עֲשֵׂה. Inf. constr. עֲשׂוֹת. Niph. נַעֲשָׂה, יֵעָשֶׂה. עָשִׂיתִי 2, 12 Qal pf. 1st sing., 2nd plu.

עָשָׁן, n. m. *Smoke,* constr. עֲשַׁן 8, 20 and עָשָׁן.

פ

פֹּה, adv. *Here.*

פֶּה, n. m. *Mouth,* with suff. פִּי, פִּיךָ, pl. פִּיוֹת.

פַּח, n. m. *Trap* (for bird) also used fig. of *plots.*

פָּלִיט, n. m. *Escaped one, fugitive* (From פלט).

פָּנָה. *To turn.* Lam. He vb. יִפְנֶה, apoc. יִפֶן. Impr. פְּנֵה. פְּנוּ pl. 22, 4. Ptcp. פֹּנֶה 15, 2.

פֶּסַח. Segh. n. m. *Passover* (the sacrifice, or the festival of). From פסח *to pass* or *spring over.*

פַּעַם. Segh. n. f. *Foot, Time* (orig. stroke, beat). Du. פַּעֲמַיִם, plu. פְּעָמִים.

פֶּשַׁע. Segh. n. m. *transgression:*—suff. פִּשְׁעִי. פִּשְׁעֲכֶם 24, 19.

פִּשְׁתִּים. Segh. n. m. *flax*, suff. פִּשְׁתִּי, pl. פִּשְׁתִּים, constr. פשתי 2, 6.

פֶּתַח. Segh. n. m. *opening*, *doorway*, suff. פִּתְחִי, pl. פִּתָחִים.

צ

צֵאת. 14, 11. See יצא.

צָבָא, n. m. *Army*, *Warfare*, *war* with suff. צְבָאִי, pl. צְבָאוֹת.

צַד, n. m. *Side*, with suff. צִדִּי, pl. צְדִים. Dagh. for omitted ד of root צדד.

צֵדָה, n. f. *Provision* for a journey (From root צוד, perhaps related to צוד *to hunt*).

צַוָּאר, n. m. *Neck*, *back of neck*. Constr. צַוַּאר, with suff. צַוָּארִיו, צַוָּארָי.

צוה. *To command*. Lam. He vb. Only in Pi and Pu. Impf. יְצַוֶּה, apoc. יְצַו 1, 10. יְצַוּוּ 3, 3 Impf. Plu. צִוּוּ 1, 7. Pi. pf. and pron. suff. צִוִּיתִי 7, 11 Pi pf. 1st sing.

צָלַח. *To advance*, *to prosper* (allied to צלח *to penetrate*) Lam Gutt. vb. Hiph. *to make prosperous* הַצְלִיחַ. תַּצְלִיחַ 1, 8 Impf. 2nd sing.

צִנָּן, n. m. *Thorn*, pl. צִנִּים 23, 13.

צָעִיר, adj. *Little*, *Young*. From צער *to be insignificant*.

צַר, n. m. *Adversary* (from צרר), pl. צָרִים.

צָרַר. *To bind*, *be narrow*. Double Ayin vb. Impf. יְצַר. Hiph. הֵצַר. מְצָרְרִים 9, 4 Pu ptcp. pl.

ק

קָדַשׁ. *To be set apart*, *consecrated*. הִתְקַדָּשׁוּ 3, 5 see note ad loc. Hith. Impr.

קוּם. *To arise*, *stand*, Ayin Vav vb. Impf. יָקוּם. Po'lel קוֹמֵם. Hiph. הֵקִים. יָקִימוּ 7, 26 Hiph. Impf. 3rd pl.

קִיר, n. m. *Wall*, usually of a house or chamber, sometimes specifying the surface of a wall. So 2, 15 קִיר הַחוֹמָה *The surface of* the (city) *wall*.

קָלָה. *To roast.* Lam He vb. only in Qal Pf. and Pass. ptcp. קְלוּי 5, 11.

קָלַל. *To be swift, slight, to appear trifling.* Double Ayin vb. Impf. יְקַלֶּה. Apoc. יְקַל. Niph. נָקַל. Pi קִלֵּל *to make contemptible = to curse.* קִלַּל 24, 9, Inf. Hiph. הַקֵּל = *to make light.*

קִנְיָן, n. m. *Thing acquired, acquisition* (from קָנָה) 14, 5.

קָצֶה, n. m. *End, extremity,* constr. קְצֵה 3, 2. Pl. with suff. supplied by קצות.

קֶרֶב. Segh. n. m. *The inward* part, *midst,* with suff. קִרְבִּי. Usually constr. with prep ב or מ. In pl., only with suff. קִרְבַי and then with vb. in fem:—Ps. 103, 1.

קֶשֶׁת. Segh. n. f. *Bow;* with suff. קַשְׁתִּי, pl. קַשָּׁתוֹת. Suff. קַשְׁתָּיו.

ר

ראה. *To see.* Ayin Gutt. and Lam He vb. Impf. יִרְאֶה. Apoc. יֵרֶא. Niph. נִרְאָה. Hiph. הֶרְאָה הראות 5, 6 Inf. constr. and ם pron. suff. (הראותם). יִרְאוּ 8, 20 Qal Impf. 3 pl. רְאֹתָם 3, 3 Qal Inf. constr. and pron. suff. תִּרְאֶינָה 24, 7 Impf. 3rd pl. fem.

רֹאשׁ, n. m. *Head,* with suff. רֹאשִׁי. Pl. רָאשִׁים.

רְאֹתָם. 3, 3. See ראה.

רֶגֶל. Segh. n. f. *Foot* (From רָגַל *to go about*) with suff. רַגְלִי. Du. רַגְלַיִם. Pl. רגלים = *Times.*

רוּחַ, n. f. sometimes m. *Breath, spirit;* also *wind, quarter* (of wind) and so, *side,* pl. רוחות.

רום. *To be high.* Ayin Vav vb. Impf. יָרוּם. Po'lel רוֹמֵם *to raise, rear* (children). Po'lal רוֹמַם *to be extolled.* Hiph. הָרִים, הָרִימוּ 4, 5 Hiph. Impr. pl.

רוּעַ. *To raise a shout*:—in Hiph. Ayin Vav and Lam. Gutt. vb. Pf. הֵרִיעַ. יָרִיעוּ 6, 5 Impf. 3rd pl.

רָחַק. *To be far.* Ayin Gutt. vb. Impf. יִרְחַק. Hiph. *to be gone far* and *to remove.* תַּרְחִיקוּ, הַרְחִיק 8, 4 Impf. 2nd pl.

רֶכֶב. Segh. n. m. *Chariot, Chariotry;* with suff. רִכְבִּי.

רָמָה. *To beguile* Lam He vb. Pi only. רִמִּיתֶם 9, 22. Pf. 2nd pl.

רָפָה. *To sink, relax.* Lam. He vb. Impf. יִרְפֶּה. Hiph. *to let drop, abandon.* אַרְפֶּךָּ 1, 5 Hiph. Impf. 1 st sing. with pron. suff. תָּרֶף 10, 6 Hiph. Juss. 2 nd sing. מִתְרַפִּים 18, 3 Hith part. plu. (*to shew oneself slack*).

רִשְׁתָּה. 13, 2. See יָרַשׁ

ש

שָׁאַר. *To be left over*, Ayin Gutt. vb. Niph. נִשְׁאֶרֶת, נִשְׁאַר 13, 2 Niph. ptcp. fem. sing. (pause).

שָׁבַע. In Qal., only pass. pcpl. Niph, *to swear.* (See Lex. for connection with שֶׁבַע *seven* and argument thereon.) Pf. נִשְׁבַּע 6, 22, Hiph. הִשְׁבִּיעַ *to cause to swear, to adjure.* הַשְׁבִּיעוּ, 2, 12 Niph. Impr. Pl. יָשְׁבַּע 6, 25 Hiph. Juss. 3rd m. s. יַשְׁבִּיעוּ, 9, 15 Niph. Impf. 3rd pl.

שֵׁבֶט. Segh. n. m. *Staff, Tribe* (cf. מַטֶּה) with suff. שִׁבְטִי. In pause שָׁבָט.

שָׁבַת. 21, 2. See יָשַׁב.

שְׁגָגָה, n. f. *sin of error*, opposed to *sin of intention* (from שגג to go astray); with suff. שִׁגְגָתוֹ.

שׁוּב. *To turn, return.* Ayin Vav vb. יָשׁוּב. Hiph. הֵשִׁיב. אָשֵׁב 14, 7 Hiph. 1 st sing. Juss. יָשִׁיבוּ 22, 23, Hiph. Impf. 3rd pl. שֹׁב 2, 16 Qal Inf. constr. Note ad loc.

שׁוֹפָר, n. m. *horn*, pl. שׁוֹפָרוֹת, constr. שׁוֹפְרוֹת 6, 4.

שָׁחָה. *To bow.* Hithpa'lel הִשְׁתַּחֲוָה. Impf. יִשְׁתַּחֲוֶה. Apoc. יִשְׁתַּחוּ 5, 14. Note ad loc.

שֹׁטֵט, n. m. *A scourge* 23, 13 not elswhere, prhps for שִׁטִּים pl. of שׁוֹט.

שָׁלַל. 5, 15. See נשל.

שֵׁם, n. m. *Name*, with suff. שְׁמִי, שִׁמְךָ, pl. שֵׁמוֹת.

שֵׁמַע. Segh. n. m. *Fame, Report*, with suff. שִׁמְעִי.

שֶׁמֶשׁ, n. f. sometimes m. *Sun*, with suff. שִׁמְשֵׁךְ.

שָׁנִי, n. m. *Scarlet.*

שֶׁקֶל. Segh. n. m. *Shekel.* Lit. *a weight* (from שקל *to weigh*), a standard of weight (and value) equal to about ½ oz.

שׁ

שֶׂה, n. m. occas. f. *Sheep*, constr. שֵׂה, suff. שֵׂיו. Not found in plu.

שׂוּם. *To put.* Ayin Vav vb. Impf. יָשֻׂם and יָשִׂם (latter usual), יָשָׂם 24, 7 Qal impf 3rd (shortened). שִׂים 7, 18 Impr.

שְׂמאול, n. m. *The left, region on left.* Also = *North.* (See ימין.)

שַׂק, n. m. *sackcloth, sack*, suff. שַׂקִּי, pl. שַׂקִּים 9, 4.

ת

תָּבוֹז. 8, 2. See בזז.

תֵּדָעוּ. 3, 4. See ידע.

תּוֹדָה, n. f. *thanksgiving, praise* 7, 13, perhaps, *Praise by acknowledging sin.* More prob. the meaning here is "*Confession*". Root ידה. See note ad loc.

תּוֹרָה, n. f. *Instruction, law.* (From הוֹרָה. Hiph. of ירה *To shew, teach.*)

תּוֹרֵדָם. 2, 15. See ירד.

תּוֹשִׁיעֵנוּ. 22, 22. See ישע.

תַּחַת, n. m. *Under part;* and, so, adv. and prep. *beneath*, and *instead of.* Adv. מִתַּחַת 2, 11. As prep. with suffixes mostly in pl. תַּחְתֶּיהָ, Lit. *in the parts beneath it.* With the 3rd pl. suff., the sing. is sometimes used תַּחְתָּם 5, 7 and 8.

תַּחַת. 8, 1. See חתת.

תָּלָה. *To hang.* Lam. He vb. Impr. יְתָלֶה 10, 26 with suff. יְתַלֵּם. תְּלוּיִם 10, 26 Qal Ptcp. Pass. Pl.

תְּמוֹל, n. m. used adv. *Yesterday;* and so, *recently*, Generally with שִׁלְשֹׁם = *Yesterday and the third* (day) to convey the idea of "*formerly*".

תָּמִים. Adj. *complete, sound, having integrity.*

תמם. *To be finished.* Double Ayin vb. Pf. תַּם. Impf. יִתֹּם Inf. constr. תֹּם. Hiph. הַתֵּם, יַתֵּם. תַּמְתָּם 8, 24 Qal Inf. constr. with pronom. suff. תַּמּוֹ 3, 16 Qal. Pf. 3rd pl.

תְּסִיתַהוּ. 15, 18. See סוּת.

תָּפַשׂ. *To lay hold of.* תְּפִשְׂכֶם = Qal Inf. constr. and pron. suff.

תִּפֹּל. 6, 20. See נפל.

תֹּצִיתוּ. 8, 8. See יצת.

תִּקְוָה, n. f. *Cord*, constr. תִּקְוַת 2, 18. From קָוָה *to hope* orig. prhaps = *to stretch;* and, so, conveying idea of tension in both *cord* and *hope.* תקוה also = *hope.*

תִּקַּח. 2, 4. See לקח.

תֵּשֵׁב. 6, 24. See יָשַׁב.

תַּשְׁגִּוּם. 2, 5. See נשג.

תֵּת. 1, 6. See נתן.

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